

Military, Chaplains' Review

Summer 1988

Peace

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Futurism

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fits well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

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Seek Peace And Pursue It

The greatest hope of mankind is that the nations of the world will live in peace. Indeed, the preservation of peace is the principle cause underlying America's present commitment to a strong defense. As part of that defense, the Army, Air Force, Navy, and Marine Corps have contributed immeasurably toward making peace a reality.

For forty-two years, the superpowers of the world have lived in accord with one another, accepting a balance of power which for America has led to unprecedented advances in communications, technology, medicine, and education. This prevailing climate of peace remains secure primarily because of the dedicated service of men and women in uniform who operate busy flightlines, who train to fight, who maintain remote sites, and who sail and serve in defense of freedom. Without the commitment of American soldiers, sailors and airmen, peace as it is known today, would not exist.

This state of peace is continually challenged, calling forth the best qualities of human virtue: patriotism, courage, integrity, faith and sacrifice. These are qualities upon which Americans always have drawn for safeguarding values inherent to their democratic way of life. They are qualities which strengthen the will of armed forces personnel today, solidifying resolve to ensure peace for succeeding generations.

The pursuit of peace is a responsibility the Army, Navy and Air Force assume with solemn consideration of the principles upon which America was founded. The principles of liberty, justice and equality form a heritage rich in tradition and essential to the exercise of basic civil rights. Defending this heritage provides the international stability necessary for the responsible expression of national and personal interests. As the collective interests of the nation and its citizens are achieved, the growing spirit of good will reinforces America's effort to promote peace.

Among those who desire peace, no one wants it more than the sailors, airmen, and soldiers on duty. They want peace because they know

This article is a composite of various resources written by the USAF Chaplain Resource Board in support of the FY 88 USAF Chaplain Theme, "Seek Peace and Pursue It." While the article has originally intended for Air Force personnel and their family members, its emphasis is universal in appeal and therefore appropriate as an introduction to this edition of the Military Chaplains Review.

the terrible price of war. And while others may seek peace through protests and vigils, the members of the armed forces seek peace by serving at outposts around the world, defending ideals valued by open and free societies. Dedicated to their task, these personnel work for peace night and day, 365 days a year.

Admittedly, the peace enjoyed today is not a perfect peace. Trouble spots exist in the world. Therefore the Air Force, the Army, the Navy and Marine Corps look with renewed hope to the day envisioned by the prophet Isaiah, a day when “[people] will hammer their swords into plows and their spears into pruning knives,” when “nations will never again go to war.” (Isaiah 2:4) The challenge of these words inspires our efforts to define the nature of peace: to seek serenity within ourselves and our communities; to work and to serve in harmony with others, and to define national goals which serve to bring about a peaceful world.

The Nature Of Peace

For most people, peace refers to the absence of conflict, war and destructive tension, whether experienced in battle, at work, at home or within one's heart. The word peace describes a sense of well-being experienced amid the varied concerns of daily life. Men and women of faith believe that peace comes from a right relationship with God, a relationship filled with hope and assurance of the Lord's abiding care.

Peace, however, is more than spiritual bliss, more than only the absence of war or tension. President Reagan observed that “true peace rests on the pillars of individual freedom, human rights, national self-determination and respect for the rule of law.” The challenge of peace, then, is that it requires responsible citizenship and dedication to the welfare of others. Peace is never passive, never disconnected from reality, decision making, or duty. Rather, peace fosters conditions where innovative ideas and strong convictions compete for acceptance; where differing cultures, races and creeds build on common values; where people test their abilities and skills against the ever increasing demands of work and home. Peace is active. It challenges people at the point of their will and tests their resolve. It calls for tough decisions and tough actions. It can never be taken for granted, because it is vulnerable and always in danger of being lost. Peace must be defended.

Seeking Serenity Within

But it isn't enough simply to define peace, to just talk about it in an academic sense. As Eleanor Roosevelt pointed out, “One must believe in it. And it isn't enough to believe in it. One must work for it.” Yet, in the fast paced decade of the 80s, how does one achieve peace? First of all, peace is achieved by seeking serenity within. With the pressures and responsibilities confronted in daily life, the quest for serenity holds universal appeal. Everyone wants rest from the spiritual upheaval of torn emotion generated by professional and personal experience. People can attain this goal by accepting

the strengths and limitations of human personality and by objectively viewing life events.

More importantly, though, inner peace is attained through prayer which addresses the spiritual dimension of one's existence. Prayer affords people the opportunity to disclose their need to God and receive the peace that only He can give. In its purest form, prayer is the very breath of the soul. It begins where human capacity fails, and serves as the means by which fears are expelled, character strengthened, capabilities increased and peace discovered.

The kind of peace discovered through prayer does not occur by shutting oneself off from the challenge and tension of life, or by distancing oneself from the struggles for justice and freedom. On the contrary, this kind of peace enables a person to take his place in the struggle by offering an inner strength to face the world courageously.

William Wordsworth wrote in his poem entitled "The Excursion," that there is within each individual "a central peace, subsisting at the heart of endless agitation." This central peace is a gift from God which permeates the soul to affect one's attitude, conduct and sense of well-being.

Serenity within, however, is not an end in itself. It is only a beginning point leading to a deeper understanding of peace which inspires us to make life better by working in harmony with others.

Working In Harmony With Others

To work in harmony with others means to believe in people, to be considerate of their differences and to respond attentively to their needs. Specifically, it means devoting oneself to the welfare of family members and those with whom one works.

At the work center, differences in personality occasionally occur which initially may seem difficult to overcome. Some people are like the medieval castles in Europe. They build high walls which keep them safe, but the walls are so high that it is hard for them to reach out or for anyone else to reach in.

The armed forces recognize the need to help people break down those walls. Through chapel services, social functions, support agencies, service clubs and recreational programs, armed forces members are encouraged to develop positive attitudes and establish meaningful ties with peers.

In reality, seeking harmony with others is predicated on a timeless truth from scripture to "love your neighbor as yourself." People need affirmation, encouragement and the feeling that someone believes in their future. By centering on the strengths of people and discovering their distinctiveness, unlimited potential is released for meeting the requirements of assigned tasks.

And when the principles of love and respect are applied to the family, relationships strengthen, fostering an atmosphere where growth and nurture thrive. Frequent TDYs, remote tours and PCS moves all combine to place service members and their families under stress. Even so, as family members make time for one another, harmony is achieved, enriching the quality of life together.

Defining A National Goal

While the overriding objective of family life is to live in harmony, the fundamental objective of America's national security policy is to preserve peace with freedom. To that end, American Armed Forces personnel take an oath "to defend the Constitution of the United States against all enemies foreign and domestic." This oath is a sacred commitment which binds service members to protect their country and the ideals for which it stands. In making such a commitment, officers and airmen alike participate in defining a national goal. That goal is peace. But for peace to be meaningful, it must guarantee the pursuit of life, liberty and happiness.

Every time a technician repairs an airplane, a soldier cleans a weapon, a support group clerk files a form, or a chapel manager prepares a sanctuary for worship, those personnel and others like them have a part in defending America and preserving peace. By maintaining peace, they fulfill the requirements of their enlistments and meet the standards of professional excellence.

Commitment To A Peaceful World

But for America, excellence is achieved by looking beyond national interests. Excellence is attained through commitment to a peaceful world. To be sure, political, cultural, racial and religious differences in the world set people apart from one another, making it difficult to live in peace. And in all likelihood, these differences will remain far into the future. But in the words of John F. Kennedy, "If we cannot end our differences, at least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we all are mortal." Kennedy's thoughts serve as a reminder to the present generation that to work toward a peace which promotes growth and understanding, which fosters respect and cooperation, while preserving national and individual identity, is an imperative of our time. Such a goal deserves the best effort of individuals and nations, and those who strive to achieve it uphold the highest standards of excellence.

See Peace and Pursue It. Peace from war and the threat of war is an objective within the reach of world powers. With God's help, not only will the present generation experience it, but those who follow as well.

The Biblical Vision Of Peace in Our World

“Seek peace and pursue it.” (Psalm 34:14)

Norman P. Bolduc

Humanity's longing for peace goes back at least as far as the narrative which begins the book of Genesis. The first two chapters of the book describe a world created in peace and harmony, a unified world perfectly ordered according to the plan of God . . . a world with everything in right relationship, wholesome and good.

God looked at everything he had made and he found it very good (tov). Evening and morning followed — the sixth day. (Genesis 1:31)

This primordial peace was soon fractured, however, and conflict began.

In the course of time Cain brought an offering to the Lord from the fruit of the soil, while his brother Abel, for his part, brought one of the best firstlings of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not. Cain greatly resented this and was crestfallen . . . Cain said to Abel, “Let us go out in the field.” When they were in the field, Cain attacked his brother Abel and killed him. (Genesis 4:3–5, 8)

The quest for peace, for a return to the uninjured wholeness of creation, is one of the deepest longings of the human heart. It is a search for the synthesis and essence of human life, the harmony of all life's energies, and it is based on the fundamental recognition that the divine intention is true: The world is indeed good. Commitment to peace, then, is not just one task

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among many. It is central to the life of our world. “See peace and pursue it,” (Psalm 34:14) is a theme which goes to the very heart of our identity in the armed forces, precisely because the armed forces of the United States are firmly committed to peace in our time. It is a commitment inspired by the scriptural witness and a vision which not only guides our daily activities but challenges us to do more. It is a vision which gives meaning to everything we are and everything we do as individuals in the military.

The Biblical Concept of Peace

The biblical concept of peace (*Shalom, eirene*) is an amazingly comprehensive term. It includes salvation, wholeness, integrity and healing. Healthy relationships — interpersonal, cultural, economic and social are implied. It is the undivided integrity and oneness with God, inner peacefulness, and harmony in family, neighborhood, society and nations. Peace is the antithesis of disruption and alienation. To wish someone the biblical *shalom* is to wish them perfect happiness, well-being, health and joy, as well as perfect relationships with God, neighbor and self. It is an all-embracing term expressing the original harmony of creation intended by God (Genesis 1–2).¹ In the scriptures peace is much more than the absence of war. It is a positive term signifying well-being and balance. For the Bible peace is synonymous with prosperity: “Peace be within your walls, prosperity within your buildings.” (Psalm 122:7) Peace means security and for that reason *shalom* is a component in the very name of the holy city, *Yeru’shalom, Jerusalem*.² As a positive, all-embracing reality, peace is synonymous with the good (*tov*) The author of the Book of Genesis describes the order and harmony of creation. So, too, the psalmist can write in the masterful parallelism of Hebrew structure, “Turn away from evil and do good; seek peace and pursue it.” (Psalm 34:14). Here the rejection of evil (*mera*) and the practice of the good(*tov*) are related to peace (*shalom*) and the pursuit of peace. Peace is a religious concept. It exists in the first instance as a gift of God. “I will give peace in the land, and you shall lie down, and none shall make you afraid.” (Leviticus 26:5–6). Peace is at the heart of God’s promises and is the fruit of the divine love for all creation. Although peace is a human work, it remains, in its most original sense, a gift of the creator. Finally, because peace is such a comprehensive reality, it is inextricably bound to other human values; i.e., truth, justice, freedom and love.³ For the prophet Isaiah, peace was “the enterprise of justice” (Isaiah 32:17). There cannot be peace in a world ruled by deception, violence, hatred or injustice.

¹Bernard Haring, *The Healing Power of Peace and Non-violence* (New York: Paulist Press, 1986), p. 8.

²Roland H. Bainton, *Christian Attitudes Toward War and Peace* (Nashville: Abingdon Press, 1969), p. 17.

Bainton notes that for the Greeks *eirene* was derived from a root word meaning “linkage.” Peace was thus a state of order and coherence. For the Romans, however, peace comes closer to meaning simply the absence of war. The word *pax* is derived from the same root as pact — an agreement not to fight. Cf. Bainton, p. 18.

³The Challenge of Peace: God’s Promise and Our Response (Washington, D.C.: The National Conference of Catholic Bishops, 1983), p. 21.

The Biblical Vision of Peace and the Realism of Our World

When confronting the reality of a fractured world, this biblical concept of peace reveals itself to be both gift and vision. As divine gift, it transcends all human concepts and abilities, but as vision, it challenges each individual of faith to the glorious mission of God's own peace. We live in a world where the personal and social consequences of sin are manifestly evident. War and the threat of war, violence in all its forms, injustice and aggression, mistrust and fear are far too prevalent among the people of this globe for us to believe that peace is our possession. It is instead, an integral part of the eschatological vision of the Bible — a vision which looks to the future in hope and which is both an ideal to emulate and a goal to achieve. It is the vision which foresees the time when there will be no need for instruments of war, when "nation shall not lift sword against another;" (Isaiah 2:4, Micah 4:3) and where God will speak directly to the people and "righteousness and peace will embrace each other." (Psalm 85:10–11) Then all creation will once again be made whole. This Biblical vision of hope exists within a world marked by sin and violence. Faithful believers live with the tension this creates, and at the same time are challenged to bring about this vision in history. This demands that we have a firm faith in the saving and healing power of our God who has given us life and who sustains all in His creative power. It also demands that we become critically aware of the barbaric insanity of war and violence.⁴ Is this vision a utopia? In one sense it may be, simply because it does not yet exist (*ouk - topos*: "no place") and can, therefore, seem just a dream tempting us to wishful flights of fantasy.⁵ This biblical vision is in fact, a eutopia (*eu - topos*: "a good place" or "a real place . . ."), a place which can be and is meant to be for this real world. For believers, God's plan for the world is both a gift to be admired and a goal to be pursued. Within this imperfect world, all of us must cling firmly to that goal. Despite the tensions with which we live, "We must never degrade the biblical offer and command of peace as mere utopia, or interpret it into a mere promise of a life after death. The offer stands firm and obliges. It must not be repressed with the excuse that reality is hard."⁶

Peace as a Challenge to Transformation

If today you hear his voice, harden not your hearts as in those days of rebellion. (Psalm 95:7–8)

⁴Haring, p. 33.

⁵Haring, p. 45. In this same vein John Paul II has written: "Experience teaches us that in this world a totally and permanently peaceful human society is unfortunately a utopia, and that ideologies that hold up that prospect as easily attainable are based on hopes that cannot be realized, whatever the reason behind them. It is a question of a mistaken view of the human condition, a lack of application in considering the question as a whole; or it may be a case of evasion in order to calm fear, or in still other cases, a matter of calculated self-interest." The Challenge of Peace: God's Promise and Our Response, p. 25. This is an excerpt of John Paul II's "World Day of Peace Message 1982."

⁶Haring, p. 61.

Peace as a vision of hope is a call to us who are realists in the midst of the real world in which we live. As such, it is a forceful challenge to rise above ourselves and live according to the plan of god. The psalmist's command to "seek peace and pursue it" has all the urgency and realism of the law of love and, as such, has the transforming power to take us beyond whatever we thought possible. To do this we must first be attuned to our weaknesses. The peacelessness that so characterizes our age has its roots in self-deception and in a neurosis stemming from repressed truth.⁷ This manifests itself in our prejudices and misunderstandings, often unconscious, which become embedded in our language and patterns of thought. There can be no hopeful enterprise of peace if we do not try to become aware of these distortions and keep watch over our motives and intentions. We must be willing to critique the genuineness of our love. Second, the hope of peace demands that we become critically conscious of the interests and motives which guide our actions. Unbridled pursuit of material achievement, coupled with a sense of self-righteousness and exaggerated self-interest, can make people blind to higher values and to the real needs of our neighbor. Such interests can lead to institutionalized injustice and violent conflict. Critical self-awareness will help us avoid blind utilitarianism which confuses human values with materialism and freedom with exploitation.

Growing in this self-awareness runs the risk of exposing false securities, for there is a security even in our sinfulness. But it also opens us up to the security of the truth and to real trust in God. Such an exposure is a healing event which can transform us and our world into the vision of God.

We must not be deceived by the enormity of the task. The search for peace requires a whole new way of thinking and a profound transformation; not only for ourselves, but for our social structures as well, in order to bring about an authentic order of peace and justice. This is a long, arduous process. No serious searcher for peace can succumb to the luxury of an easy optimism. Because such a deep change in the minds and hearts of people is absolutely necessary, we all need patience in the task. Impatience, even in the pursuit of a perceived good, is one of the symptoms and causes of violence.

This means that we must try to combine the prophetic challenge with a kind of realism, and a reminder to ourselves of the "art of the possible." Critical self-honesty and mature trust need not be naive. Justified distrust can be rightly harbored within healthy limits.⁸ Not everyone in this world has attempted this critical awareness or accepted the challenge of peace. Clear-sighted realism, therefore, may recognize that although peace is possible, it is not yet assured, and attempts at securing peace must be continually protected and preserved in the face of violent attacks against it. As faithful believers, we have no choice but to defend what peace there is. It is only in the "how," of defending that peace that the moral debate emerges.

⁷Haring, p. 3.

⁸Haring, p. 68.

Conclusion

All of us must recognize the paradox in which we live. As people of faith, we believe that the biblical vision of peace is not only possible but is a real hope for our world. Still, we also know that this hope exists in a world fractured by sin. Mature believers must face this paradox with faith and determination.⁹ As men and women of the armed forces, we are committed to the pursuit of peace within the ambiguity of our world. The urgency and importance of the task are overwhelming. As peacekeepers in uniform, we are called not simply to maintain and preserve the present reality of peace as we know it; but we are also called to be effective implementers of the greater and more transforming vision of peace offered us in hope. The present is infused by the biblical vision of the future, and we are all servants of this greater challenge.

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⁹“The Challenge of Peace: God’s Promise and Our Response,” p. 23.

The Theology Of Peace And Freedom

Ervin S. Duggan

Peace and peacemaking are trendy these days. This explains, I suppose, why I see so often, in Washington's rush-hour traffic those bumper stickers which read, "IF YOU SEEK PEACE, WORK FOR JUSTICE." A fine sentiment. But what exactly does it mean?

Let's suppose that I get into an accident with the idealistic young driver of a car bearing that bumper sticker. Let's imagine that while we wait for the tow truck to arrive, we fall into a discussion of his ideas about peace and justice. What am I likely to learn?

It's a fair guess, I'll venture, that the young idealist's definition of justice will almost surely be primarily economic. Justice, in his idealistic lexicon, means dividing the economic pie in ways designed to serve the poor.

Second, his ideas about peace will probably include the notion that getting rid of weapons, dismantling missiles and slashing military budgets would be highly effective ways to guarantee peace in the world.

Third, he doubtless believes that conflict in the world is largely a psychological matter: a matter of "misunderstanding." If we Americans could just get to know the Russians better, for example, and get to understand each other better, real peace might be possible.

Fourth and finally, he's convinced, most likely, that the United States and its allies, chiefly those prosperous nations that we call the industrial democracies, are not really contributing very much to peace or justice; that indeed, they may be the chief enemies of peace and justice. Aren't they the nations with the fattest military budgets? Aren't they the nations with the highest proportion of rich people and big corporations?

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A Wider Bumper Sticker

By the time I learn all this about my idealistic young friend's ideas, the tow truck will probably have arrived, and the talk will have shifted to the automotive emergency at hand. But if there were time, I would say to the young advocate of peace and justice: your zeal for peace and justice is admirable, but your ideas are a bit confused. As a way of pointing you toward a new and exciting way of thinking about peace, may I suggest a new and much wider bumper sticker?

My version of a really good peace-and-justice bumper sticker would read this way: IF YOU SEEK PEACE, WORK FOR JUSTICE. AND INDIVIDUAL FREEDOM. AND CONSTITUTIONAL DEMOCRACY.

If my young friend had come to his concern for peace out of religious sentiment, as so many do, I would make a further suggestion: There lies embedded in our Judeo-Christian religious tradition what I would call a theology of peace and freedom; and if you care about peace, you need to ponder it.

My young friend doesn't have time to get into a long philosophical discussion: He's on his way to a peace demonstration and the accident has made him late. But you and I have a bit more leisure to ponder the question. What do I mean by "a theology of peace and freedom?"

I'll start my answer by posing yet another question: If you're a religious person in the Judeo-Christian tradition, and if you care deeply about peace and justice, what kind of government do you try to create? If you love God and seek to do His will, what kind of earthly political arrangements do you think best?

Holy Scripture teaches us that no earthly government, no secular state, no temporal political arrangement comes near to the Kingdom of God. No earthly political structure is sacred; all partake of the fallenness of humanity; all fall short of the glory of God; and all are subject to the judgment of God.

But this conviction doesn't free us from the necessity for making hard choices. Are there some governments that are better than others at promoting the godly ideals of peace and justice? Are there some movements and governments, perhaps, that are evil? Are there some ways of ordering society that allow greater possibilities for living out God's commandments to love God and our neighbor?

These are the questions that our Founding Fathers faced two centuries ago when they set about to write a Constitution and set up a new government. They were called to make choices between various possible ways of governing, according to their understanding of the nature of man and the laws of God.

A Coherent Theology

The founders of this country lived in a physical wilderness, but never in a moral wilderness. They did not face the task of building a new society in a moral and a theological vacuum. They faced their nation-building task, the

historians tell us, not just as a political task, but as a deep and searching inquiry into the nature of man and the will of God. And in the process, they left us not only a Declaration of Independence and not only a Constitution; they left us also the broad outlines of a theology: a theology of peace and freedom.

In a recent letter to the New York Times, two professors at Baruch College, Gerald De Maio and Douglas Muzzio, remind us that “religion, specifically Protestant Christianity . . . framed the essential standards of personal, and civic conduct” in the thirteen colonies.

Page Smith, a historian of the Revolution, writes that “an inner landscape, the landscape of ideas, determined how [the building of America] should be accomplished. And the most prominent element in that landscape was Protestant Christianity.” The American Revolution, Smith writes, “is unimaginable without the particular consciousness created by Reformed Christianity.”

The authors of our Independence, theologian Michael Novak reminds us, “were steeped in the Scriptures” They were as deeply read in the Holy Scriptures as they were in Greek classics. They debated issues of Christian theology, predestination, for example, and the doctrine of original sin, as seriously as they debated secular issues such as property rights. So natural were biblical language and biblical history to the founders that Thomas Jefferson and Benjamin Franklin called their new nation “the New Israel.” And Dr. Benjamin Rush, a Presbyterian founder, asserted that “republicanism [meaning representative democracy] is a part of the Truth of Christianity.”

Inspired By the Gospel

“. . . The Democratic impulse burst forth in history,” writes the Catholic theologian Jacques Maritain, “as a temporal manifestation of the inspiration of the Gospel . . .” Modern political democracy, Maritain writes, “will always remain essentially linked to the Christian message. . .”

So we know from the writings of the time, from the accounts of historians, and from the wisdom of theologians, that the founders of this country acted as they did, not from a vague, inchoate longing for freedom but from a well-formed set of ideas, based in large part on biblical ideas. They were not moved by random impulses, but by a specific view of man’s nature and God’s will; a surprisingly coherent theology of peace and freedom. What were its main ideas? Let me mention three.

God The Creator

First, the Founders were infused with the idea of God as Creator. For them man was no mere animal, no mere mass of protoplasm; man was understood to be a Child of God. Even Thomas Jefferson, though not conventionally religious, believed in God as the author of liberty. “All men are created equal,” he wrote, “and are endowed by their Creator with certain inalienable rights.”

“The only firm basis” for the liberties of the new nation, Jefferson later wrote, rested on “the conviction in the minds of the people that these liberties are the Gift of God,” and that they “are not to be violated without His wrath.”

Now, this belief in God as Creator has profound ethical implications. If we believe that every person is a child of God, then every person is sacred; every person partakes of the Divine; to injure or tyrannize a fellow human being is to attack God. If we believe that human beings are created in the image of God, then it follows, that torture and tyranny are offenses against God.

A Darker Idea

The second biblical idea in which the founders were steeped was a somewhat darker idea: the doctrine of original sin. Thomas Jefferson, a child of the secular Enlightenment, did not embrace this doctrine; he had a sunny belief in the perfectibility of humanity. But his fellow founders, John Adams and James Madison, were earnest believers in original sin and in the fallibility, even the depravity of mortal man. In letters to his old adversary Jefferson, after the two were reconciled in their old age, Adams was still twitting Jefferson about original sin. “Where are now, in 1813, the perfection and perfectibility of human Nature?”

“Adams,” Page Smith tells us, “made [Original Sin] the center of his social and political system.” And James Madison wrote with sharp insight: “If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must . . . oblige [the government] to control itself.”

Now, if you accept the doctrine of original sin; if you understand deeply the biblical concept of the fallibility and fallenness of humanity, what are the practical fruits of that understanding? What sort of governmental structures do you build? They developed a system of checks and balances; institutions and offices with strictly limited powers; clearly defined terms of office; democratic institutions like a free press to challenge and chasten the powerful; a government of laws, not one of caprice. These are exactly what the founders built because of their deep, biblical understanding of man’s nature.

A New Idea of Community

A third biblical idea inspired the founders: the Judeo-Christian idea of community, the idea of the “covenant community.”

Before Moses, the bonds that linked most human communities on earth were the primitive ties of blood and kinship. But with Moses and the children of Israel, we see the emergence of a new idea of community: the idea of a community bound, not simply by the ancient bonds of tribe and clan, but by shared beliefs and shared laws: by a covenant sealed with God.

Jesus, and later Paul, enlarged this idea into something truly noble, something morally stupendous: the idea of a universal human community, bound not by primitive cord of blood and kinship, but by faith in a loving God, by obedience to God's law, and by charity and forbearance toward one's neighbors. "Whoever does the will of God is my brother," Jesus says in the Gospel of Mark. And says Paul, "... there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows His riches upon all who call upon Him." (Romans 10:12) The covenant with God made possible a more for encompassing and humane idea of community.

In early America, every Puritan community began with the signing of a covenant, a "compact." By the late eighteenth century, the idea of covenants as having the power to bind diverse people into communities was so powerful that contracts and agreements held almost sacred importance. Strict observance to them was considered not just a legal duty, but a religious obligation.

This powerful idea of community through shared belief, shared obligation through shared obedience to law in covenant relationships flowered in 1787, into a document that is still today our secular covenant: The Constitution of the United States. This document has become the intellectual blueprint for dozens of other national constitutions. It was this secular covenant that ushered in what the founders called *novus ordo seclorum*, a new order for the ages. That made possible a community *e pluribus unum*, out of many, one.

Secular Fruit, Religious Seed

It was a secular covenant, yes, but one whose seeds and roots, as we have seen, were religious, theological, and biblical. It was a secular covenant which many historians have believed was inspired by God, as the Founding Fathers themselves believed it to have been. The nineteenth-century American historian George Bancroft believed that the Founding Fathers were literally called by God to redeem mankind from tyranny and oppression. More recently, Catherine Drinker Bowen entitled her narrative of the Constitution "Miracle At Philadelphia," choosing the term traditionally reserved for the interventions of God in human history.

Now you and I need not, indeed, should not embrace the idea that the Founding Fathers were saints or that their work was somehow divine. For over two hundred years there have been enough tragedies and shortcomings, including chattel slavery, to remind us that no government has the power to redeem mankind: Only God possesses that power.

A Moral yardstick

But the connections between Judeo-Christian faith and the idea of democracy are deep and real, and we forget them at our peril. There is a theology of peace and freedom. We need to study it, for if we forget it, we risk abandoning a deeply worthwhile movement. God and the Bible sanctify no earthly government. But God's Word gives hints, suggestions, intimations of His will for us on earth, and we must not ignore those signs.

God's word, moreover, gives us yardsticks by which to measure the works of man: ethical and moral yardsticks by which to choose among movements and systems.

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," reads the Great Commandment. Which governments are those that come closest to allowing men to live out that great commandment? These are the democracies, which allow the right to travel, to write, to speak, and to assemble freely. The democracies, which write into their constitutions protection for religious liberty, to preserve the first and most essential liberty: the liberty that creates a sacred space, reserved to the individual and his God, a space that the State cannot invade.

Democracy And Justice

"You shall love your neighbor as yourself," it continues. Which governments seem to be the most humane? The most peaceful? The least aggressive? Which practice the least torture? Which guard their citizens best against arbitrary treatment? The democracies.

"Let justice roll down like waters, declared the Lord . . ." I can conceive of no fully-developed concept of justice that does not include individual freedoms like those outlined in our Bill of Rights, or the Universal Declaration of Human Rights.

Democracy and Peace

There is a vital connection between democracy and peace. Our Founding Fathers, when they set about to write a constitution and to design a government, embarked upon an experiment in peacemaking. Will anyone deny that Western-style democracy, with its elaborate safeguards for individual rights and its strong protections for civil liberties, is a system which encourages social peace? Will anyone deny that democratic nations have a better record of settling disputes peaceably than their more tyrannical neighbors? I return in closing, then, to that wide and wordy bumper sticker I suggested near the outset: IF YOU SEEK PEACE, WORK FOR JUSTICE. AND INDIVIDUAL FREEDOM. AND CONSTITUTIONAL DEMOCRACY. My young friend with the narrow bumper sticker, it seems to me, has some carelessly formed ideas about peace and justice, however noble his impulses may be.

To imagine that justice is mostly a matter of economic justice, for example, is to define justice too narrowly. All of us should work for societies in which poverty and want are at a minimum. But surely justice, adequately defined, includes not only economic justice, but commutative justice, fair and binding contracts, and legal justice guarantees of civil liberties and individual rights under law.

To imagine that peace can be achieved by junking weapons is to imagine that in Ghengis Khan's day horses and swords were the problem. Weapons systems are dangerous and arms need to be limited, but achieving real peace is more a matter of how we order our human societies than of military technology.

To imagine that "better understanding" will bring peace among nations seems to me at best a partial truth. Why? Because no matter how well we understand nations like the Soviet Union, no matter how much mutual good will between our peoples we can engender, an unpleasant fact remains: our two world-views, and our two systems for ordering human society, are opposed. There are vast differences of interest and ambition between them. Their side has a "declared intention" of extending its power and dominion more widely, by force, if necessary. Until those conditions change, mere good will and greater understanding won't be enough to create peace.

Which nations and systems, then, offer the best working models of peace and justice? Ironically, those of which my young friend with the bumper sticker most disapproves: the Western industrial democracies with their free-market economies, their democratic constitutions, their non-coercive cultures, and their legions of believers, who every Sabbath and Sunday, gather to exercise their religious liberties and to ponder the ideas that constitute our Judeo-Christian theology of peace and freedom.

SHALOM in the Jewish Tradition

Samuel Weinstein

The term *shalom*, frequently rendered as peace, is one of the most common yet difficult words of the Hebrew language. In its most elementary form *shalom* is a salutation, a greeting that expresses a wish of peace and completeness for the other person. Another prevalent understanding of the word is that *shalom* or peace is the total absence of strife or warfare. These are the most familiar usages, but they hardly exhaust the many nuances of the word. Derived from the Hebrew root SH-L-M, the word connotes not only the absence of war, but the conditions necessary for the state of peace and the feelings experienced when peace is actually attained.

In the Bible the root SH-L-M appears to convey several varying meanings. In Genesis 33:18 when Joseph arrives in the city of Shechem, Scripture depicts him having arrived *shalem*, or safely. Only a chapter later, in 34:21 of Genesis, *shalem* with another individual (sh'lay-mim in plural form) implies a state of well-being in relationship. In this particular instance it is the sound relationship that comes from being an ally. Yet caution must be exercised, for those derived translations are not simply synonyms that can be freely interchanged. One can be “safe” even in the absence of peace, while the state of peace does not necessarily guarantee a person's *shalem*, safety or well-being.

Shalom can also carry with it the implication of equity. Zechariah 8:16 says, “Speak the truth to each other, administer [*mishpat shalom* (lit. judgments of peace)] true and sound justice in the city gates.” True and sound justice is not peace *per se*, particularly since a nation at war can still preserve a system of true and sound justice, but *mishpat shalom* is certainly a prerequisite for and result of a society infused with shalom.

With this in mind, we can better understand the Biblical verse concerning us, “*bakesh shalom v'radfayhu*, seek peace and pursue it” (Psalm

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34:15). If in fact peace is a state that is definable and attainable, if we are able to successfully seek peace, why the additional imperative to pursue it? What are we to pursue?

The wisdom of the Bible knows and asserts that life is not simply war or peace, good or bad. Life does not consist exclusively of absolutes such as love or hate. Were peace merely the opposite of war, the absence of war would bring peace. While *shalom* frequently connotes peace, which is usually understood to be the lack of war, the Hebrew concept enables us to appreciate realistically that there are degrees of peace; *shalom* is a balance and harmonization of forces that are sometimes contradictory and often beyond our actual control.

Seek Peace and Pursue It. Psalm 34:15

We can justifiably say that “seek” means to be receptive to opportunities to make peace. This is consonant with the first section of verse 15 which states in the imperative form, “*sur may-rah v’asay tov*, Depart (or more accurately turn) from evil and do good.” (Compare Exodus 3:3 where Moses, utilizing the word *sur* says, “I will turn aside now and see this great sight, why the bush is not burnt.”) In seeking we depart or turn to areas of life where there is a lack of *shalom* and courageously pursue them, not permitting apathy or the difficulty of such challenges to hinder or deter us. This interpretation appears satisfactory, but even as we “seek peace” in one arena of life, we are commanded and challenged to “pursue” peace in other realms and at future times, for life is continually in a state of change and peace is ephemeral. It can be lost easily, even if obtained only after much struggle and expenditure. As a result, we must not simply look for opportunities to attain peace and pursue them, but once having achieved peace, we must ever be conscious of forces that would eliminate that safety (*shalem*). Indeed the imperative form to “pursue” reminds us that peace, and more importantly its preservation, continually requires a recognition that life is not stagnant. One gesture may temporarily bind the hearts of children and parents together, but that peace will hardly be permanent. One worship service, one hour of seeking God through prayer or study may enable us to achieve spiritual solace, but such minimal and temporary effort can hardly make such an accomplishment permanent. Nor can one good deed, one act of charity, bring total peace or heal the world’s ills.

What then is *shalom*? Is it an attainable state? To a degree we can achieve peace, but only if we remember that it is more accurately a balance of often changing and conflicting interests. In the sphere of politics the Soviet Union and the United States are not involved in war but neither is there true peace. What we have is a balance, a compromise and harmony of conflicting interest and agendas that is workable and agreeable to the parties concerned. Each side is generally satisfied with the approach of the other not to resort to means that would drastically alter the existing arrangement. And even though there is peace, or at least a temporary balance that is somewhat comfortable for the time being, we must not be complacent, but “seek,” to seek the peace of every day balance and “pursue” a higher degree of har-

mony in the areas that separate us. One human being is not like the other, one nation is not like another; but the imperative to “seek peace and pursue it” reminds us that it is still possible to live together united as one human family.

The same state of peace, of living together in unity with each other while balancing conflicting and competing loyalties is even possible in our own personal lives. We are individuals and are continually tempted by different forces that demand our allegiance. We need to work, but also want time for recreation. We need a balance, knowing when to rest on our past achievements and when to move forward to complete the objectives of which we are capable. We, as individuals, are like nations which often compete with differing agendas. Therefore the process of seeking *shalom* for the individual is actually the clarification of the values and desires. We could read and learn more about our work, even after working hours, but at what expense to the human spirit which also craves fulfillment in other intellectual or emotional realms? *Shalom* is the balance that enables us to live with a clear conscience, knowing that we are giving our best to all aspects of our life so that no aspect of the human experience goes wanting, so that we are truly at a state of *shalom* or completeness.

But what happens when we attain that peace, that complete balance? Do we still need to “pursue” or are we exempt from such an obligation? Life brings with it new challenges and opportunities. A new job may offer us more financial security, more status, honor and responsibility, but it can also bring more anxiety and stress. It is tempting not to disturb that peaceful status quo, particularly after we have been successful in seeking such satisfaction. But by the same token we can never allow paralysis or stagnation, of what we at the time perceive to be peace. Therefore we are commanded to “pursue” peace, to accept new and more difficult challenges while at the same time laboring to restore a balance and proper sense of perspective to our lives. To “seek” peace is to harmonize the conflicts that confront us daily, to “pursue” peace is to accept the challenge of changing our future to develop into what we could and should be as unique human beings.

What we become is in many ways determined by those with whom we live. Members of our family can not only help us become better individuals, but they can hinder that development as well. Are we considerate of our spouse daily or does it take a special occasion to elicit such a response? Do we listen to our children or talk only about ourselves and how hard it was when we were their age? The quest for *shalom* with others is no easy task and frequently requires a balance between our own personal interest and the needs of other family members. Such a goal eludes us until we expend the tremendous effort to make such “completeness” or *shalom* in the family possible.

Naturally we will not neglect our own self interests, even in our families. This is precisely why we are commanded to “seek peace and pursue it,” because “complete” and rewarding (*y’shalem*: II Samuel 3:39) personal relationships cannot exist until we earnestly “seek”, sensitizing ourselves to the needs of others—and then “pursue”, acting upon those impulses with

sincere and selfless efforts. But seeking and pursuing cannot be limited to one occasion for that will hardly yield a sound and solid relationship. Thus, we must "seek" always, and "pursue" a deeper relationship than presently exists. In this way we create *shalom*, harmony between different people with different temperaments and agendas. We arrive at a relationship with others, not where we are one, but where we dwell together in unity, cognizant always of the realistic balance between being selfish and selfless.

That same harmony can be achieved also in our community. Surely we contend that family commitments and our own personal obligations prevent us from rectifying all of the community's ills, but while we are not required to save the world, neither are we free to desist from that task. No doubt one person cannot heal the pain of our society where so many people suffer from financial hardship and lack of appreciation or acceptance. Such a realization, that we as individuals cannot bring peace to the entire world, must not, however, drive us to act solely for selfish purposes alone. We could easily justify spending all of our time to making more for ourselves and our families, but the imperative to "seek peace and pursue it" reminds us that we are also obligated to become more, seeking a balance between what the world is and what it should be.

"Seek peace", by looking for small ways to make a difference, "and pursue it", regardless of what others say or how inconsequential the act may appear, recognizes that our cumulative acts positively affect the common fate and well-being of all human beings.

The ability to "seek peace and pursue it" is a divinely bestowed attribute. Just as God is eternal, so have we been given the ability to live eternally, through our acts of peace that can live on after us. The rabbis teach that iron is strong, but fire melts it. Fire is strong, but water quenches it. Water is strong, but the sun evaporates it. The sun is strong, but clouds can cover it. Clouds are strong, but wind can drive clouds away. Wind is strong, but man can shut it out. Man is strong, but fears cast him down. Fear is strong, but sleep overcomes it. Sleep is strong, yet death is stronger. But the strongest is the beautiful act, for that survives death. (paraphrased from The Talmud)

In the Book of Judges (6:24) Gideon dedicates an altar to God and calls it *Adonai-shalom*, the Eternal is peace. God, is peace; during creation the varying elements of the universe were united and made suitable for sustaining life. "*Oseh shalom bim-ro-mav*" (Job 25:2): God made peace in the high places, in heaven, by uniting fire and water and causing them to dwell together in harmony. As creatures of God the ability to unify creation can be ours too. When exercising our humanity, we arduously labor to bring a sense of *shalom*, completeness and wholeness to our lives, to family and community and even through beautiful deeds to those we do not know. Peace is not something that should be, rather it is something that could be, and will be when we human beings accept God's noble challenge "to seek peace and pursue it."

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EIRLENE In Lukan And Pauline Literature

Larry W. Myers

The New Testament has little to say in explicitly socio-political terms on the subjects of peace and war. Much has been written in recent years in an attempt to develop a “theology of peace”; however, and these attempts have necessarily had to deduce a theology from wider contexts and from the biblical understanding of such topics as sanctity of life, call to discipleship, and reverence for creation.¹ Victor P. Furnish, writing in an article called “War and Peace in the New Testament, concludes:

War and peace conceived as social and political issues were not specifically topics of Jesus’ teaching or concerns of his ministry. Rome was not at war, nor were the Jews at war with Rome, and Jesus’ message concerned the sovereign justice, mercy, and love of a God whose rule was at hand. It is also apparent, however, that his understanding of God, of God’s claim, and of God’s Kingdom precluded his advocacy of any military action against Rome — just as it gave impetus to his ministry to the impoverished, the oppressed, and the despised of his society and just as it led, finally and ironically, to his arrest and execution as an insurrectionist.²

In this light, the question inevitably arises concerning precisely what content our Christian biblical literature does present. In Col. 1:20; the adjective *eirenikos* (“peaceful” or “peace-like”) occurs twice (Heb. 12:11 and Jas. 3:17); and the verb *eireneuo* (“be at peace”) occurs four times (Mk. 9:50, Rom. 12:18, 2 Cor. 13:11, and 1 Th. 5:13).

¹Compare, for example, “The Challenge of Peace: God’s Promise and Our Response,” United States Catholic Conference: Washington DC, 1983, pp. 13–17; Lee, T.R. “Peacemaking in a Nuclear Age: A Biblical Perspective,” Dialog 23 (3, 1984), pp. 186–90; and J. Carter Swaim. War, Peace, and the Bible. Maryknoll NY: Orbis Books, 1982.

²Furnish, Victor P., “War and Peace in the New Testament,” Interpretation, 38, 1984, p. 371.

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The King James Version (KJV) translates as “peace” some 18 occurrences of other words. In each of these cases, the Greek might better be rendered literally as “[be] silent, still” (*hesuchazo* in Lk. 14:4 and Acts 11:18; the adjective *hesuchios* in 1 Tim. 2:2 and 1 Pt. 3:4; the verb *siago* in Lk. 20:26, Acts 12:17, 15:13, and 1 Cor. 14:30; and the verb *siaopao* in Mt. 20:31, 26:63, Mr. 3:4, 4:39, 9:34, 10:48, 14:61, Lk. 18:39, 19:40, and Acts 18:9).

Of the one hundred occurrences of *eirene* or its derivatives, no less than 68 appear in the Lukan and Pauline literature!¹⁴ Perhaps this is not so surprising when one considers that over 50% of the New Testament documents and contents were written by these two individuals who were traveling companions and close associates. And yet, it is precisely this personal relationship and the tremendous influence of these two individuals on Christian theology which make the Lukan and Pauline literature a rich treasure house for an initial investigation into the New Testament understanding of peace.

The classical Greek understanding of *eirene* is usually described as a “state” in contrast to an “attitude” or “relationship.”¹⁵ Specifically, *eirene* is the “state of peace” versus the “state of war” (*polemos*). Peace eventually became personified in ancient Greek society, but actual worship of her is attested only in Athens at a rather late date (Aristophanes, *scholia Pax* 1019). The reference dates from the peace with Sparta struck by the Second Athenian Alliance in 374 B.C., from which time an annual bloodless sacrifice was made in Athens to commemorate the peace.

Perhaps the most graphic and descriptive understanding of peace and war among the ancient Greeks is presented by Pericles in his speech at the state funeral for those who died in the first year of the Peloponnesian War. (Thucydides 2:34–46) In the spring of 430 B.C., Athens had again tasted of war after having enjoyed 15 years of peace:

And we ourselves here assembled, who are now for the most part still in the prime of life, have further strengthened the empire in most respects, and have provided our city with the resources, so that it is sufficient for itself both in peace and in war. The military exploits whereby our several possessions were acquired, whether in any case it were we ourselves or our fathers that valiantly repelled the onset of war, Barbarian or Hellenic, I will not recall, for I have no desire to speak at length among those who know. But I shall first set forth by what sort of training we have come to our present position, and with what political institutions and as the result of what manner of life our empire became great, and afterwards proceed to the praise of these men; for I think that on the

¹⁴The number of occurrences of the noun *eirene* rises to 93 if one includes the textual variant of Romans 10:15, which is supported by the actual Greek text in the LXX and by the correcting hand of Codex Sinaiticus and Codex Bezae.

¹⁵The evidence of the Early Church for Pauline authorship is accepted over against modern critical scholarship by including Ephesians, Colossians, 2 Thessalonians, 1 & 2 Timothy, and Titus among the Pauline letters.

¹⁶Foerster, Werner. “Eirene,” Theological Dictionary of the New Testament, ed. by Gehard Kittel, trans. by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1964–72, 11, pp. 400–417.

present occasion such a recital will be not inappropriate and that the whole throng, both of citizens and of strangers, may with advantage listen to it.⁶

Pericles proceeded to speak of the greatness of Athens: equal rights, absence of prejudice, freedom of speech, democracy's putting its trust in the individual citizen, and her openness to the ideas of the whole world. It is clear in Thucydides' treatment of the speech of Pericles that war is to be preferred over peace in order to preserve these qualities.

In Roman society, pax as a personification of political peace came to the foreground during the reign of Augustus. The security of peace, procured and enjoyed during the *Pax Romana*, "Roman Peace," was represented in the construction of a series of public monuments. The most famous monuments of the cult — if it can be called that — were the *Ara Pacis Augustae*, "Altar of the Augustan Peace," and the Flavian *Templum Pacis* "Temple of Peace."⁷

The *Templum Pacis* was dedicated by Vespasian in 75 A.D., too late to be reflected in the mind of Paul's initial readers, though not too late perhaps for those readers of Luke's writings. Situated at the far east end of the Imperial Fora, it was one of the major showplaces of Rome for centuries. Ironically, it housed the treasures from Jerusalem obtained in that city's destruction in 70 A.D.

In spite of the *Pax Romana* and its influences upon the mental images of the residents of the empire, the fact remains that the first Christians were Jewish. Jewish culture, society, and language were more influential on early Christian thought than were either the Roman or the Greek. When one, therefore, considers the topic of *eirene* in the New Testament, one must also consider the Hebrew concept of *shalom*. Nowhere is the Rabbinic Hebrew understanding of *shalom*, i.e., "well-being" [even to the inclusion of one's health], more evident than in the greetings and farewells of the New Testament.

In the Gospel of Luke, for example, Jesus pronounces upon the sinful woman who anointed his feet, "Your faith has saved you; go in peace." (Luke 7:50, NIV) Likewise, Jesus instructs the seventy (or seventy-two) to offer a greeting of peace at each house they might enter. (Luke 10) The same farewell greeting in Luke 7:50 ("go in peace") occurs again in Luke 8:48. Somewhat surprisingly, even the jailkeeper in Philippi uses the same greeting when dismissing Paul and Silas (Acts 16:36). When the resurrected Lord appears to the disciples, again it is the *shalom* greeting which is used. (Luke 23:36) The full import of this *shalom* is spelled out in the Gospel of John (20:19–34) in connection with the authority to forgive and retain sins.

The "peace" greeting was presumably a regular part of the correspondence between synagogues [cf. 2 Baruch 78:2 and Sahedrin 11.b]. It is, therefore, not surprising to find *eirene* in the opening greeting of every Pauline epistle, the precise form varying only in Thessalonians 1:1 and the

⁶Thucydides. Loeb Classical Library. Trans. by Pacis Agustae. Rome: Ministero della pubblica istruzione, 1964.

⁷*Ibid.*

term *eleos* ("mercy") affixed in 1 Tm. 1:2 and 2 Tm. 1:2. A final greeting of peace in some fashion also appears in the farewells of 2 Corinthians (12:11), Galatians (6:16), Ephesians (6:23), Philippians (4:9), 1 Thessalonians (5:23), and 2 Thessalonians (3:16). Commentators differ widely on the extent to which the use of *eirene* in these greetings is a reflection upon the content of the letters themselves.

In the opening greetings, the term *charis* ("grace") is always paired together with *eirene*. The use of *charis* may or may not be Paul's adaptation of the typical Greek opening with *charein* ("greetings"). An argument in favor of this position is that Paul habitually rid contemporary social terms of their common usage and filled them up with theologically rich new material. If Paul adapted the Greek greeting, then all of his letters reflect a combined Greek-Hebrew opening with a unique Christian flair. The origin of Paul's opening continues as a topic of debate.⁸ Suggestions range from some connection with early Christian liturgy (because the letters were intended to read in public worship) to the mere adaptation of an oriental-Jewish formula. What is clear from the texts is that Paul presents both *charis* and *eirene* as originating with God and as gifts bestowed upon rebellious human beings by God.

The content of this "peace," both as utilized in the greetings and as explicated in the individual documents, remains the major question. Gunther Haufe is on track when he says, "Decisive for the New Testament subject of peace is not the prior established Hebrew or Greek concept in history; decisive is the respective New Testament context."⁹

Although Jewish Scripture contains numerous instances in which references to peace as opposed to war occur, the New Testament has only one explicit reference in which the two are paired. In Luke 14:31–33 the cost of discipleship is compared to a king who, while preparing for war and having determined the consequences in his disadvantages, sues for peace. The prediction of Jesus in Luke 19:41–44 concerning the destruction of Jerusalem clearly includes overtones of peace as opposed to war; however, the nature of that peace must be viewed in the context of Luke's gospel and the overall theme of that gospel.

The references to *eirene* in the other two Synoptics each have a parallel in Luke [cf. Mt. 10:13 and Lk. 10:5–6; Mt. 10:34 and Lk. 12:51; and Mk. 5:34 and 8:48] The only differences are that Matthew includes the instruction of Jesus concerning the greeting of peace in the sending out of the twelve, whereas Luke's context is the sending out of the seventy; and

⁸For a comparison of views, see Lohmeyer, Ernst, "Probleme Paulinischer Theologie. I. Briefliche Grussüberschriften," *Zeitschrift für die neutestamentliche Wissenschaft* 26. 1927, pp. 158–73; Friedrich, Gerhard, "Lohmeyer's These über das paulinische Briefpräskript kritisch beleuchtet," *Theologische Literaturzeitung* 81. 1956, pp. 343–46; and Kramer, W.R., "In Christ, Lord, Son of God." Trans. by Brian Hardy. Naperville IL: A.R. Allenson, 1966. 90ff, 151ff.

⁹Haufe, G. "Eirene im Neuen Testament," *Communio Viatorum* 27 (pp. 12, 1984, 7. "entcheidend für neutestamentliche Rede von eirene ist nicht die vorauslaufende hebräische oder griechische Begriffsgeschichte, entscheidend ist der jeweilige neutestamentliche Kontext."

Mark includes the phrase “and be freed from your suffering” in the account of the healing of the hemorrhaging woman.

The remaining passages, unique to the Gospel of Luke, in which *eirene* occurs provide the clearest insight into the Lukan perspective of peace. Zacharias, father of John the Baptist, announces that his son will offer “the knowledge of salvation through the forgiveness of their sins” (Luke 1:77). The outcome of God’s action is “to guide our feet into the path of peace” (Lk. 1:79). “Salvation” and “peace” here are to be identified with each other. The peace which the coming Messiah offers the people is salvation itself, “... salvation through the forgiveness of their sins.”

When the birth of Jesus is announced by the angels, their song of praise to God includes the pronouncement of “on earth peace.” (Luke 2:14). When the child is presented in the temple on the appointed eighth day, Simeon requests dismissal “in peace” precisely because “my eyes have seen your salvation ...” (Luke 2:29–32). When Jesus makes the triumphal entry into Jerusalem, he is greeted as the Messiah with words which include “peace in heaven ...” (Lk. 19:38). All of these references identify peace with that eschatological salvation which had been long awaited. Indeed, Jesus’ weeping over Jerusalem and his declaration, “If you had only known on this day what would bring your peace ...” (Lk. 19:42), leave no uncertainty concerning the kind of peace which brings genuine political peace.

Paul in his greatest theological treatise, also incorporates the concept of *eirene* when he outlines the root causes and the solution for humanity’s predicament. God’s judgment excludes no one, for all have sinned, either under the Law or apart from the Law. (Romans 2:12) “Trouble” and “distress” are used to characterize those not in a righteous relationship with God; “glory, honor and peace” belong to those who are. (Romans 2:9–10) Indeed, not one is righteous and “the way of peace” is not known. (Romans 3:17) The opposite is the case for those who through faith in Jesus Christ are righteous: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (5:1). Consequently, the one who belongs to Christ is no longer considered by God to be hostile. Rather, “the mind controlled by the Spirit is life and peace” (8:6). The issue here is not the division between Jew and Gentile but the division between every human creature and God.¹⁰ The real problem is not rooted in social structures nor in the divisions between peoples and nations which result in wars, but rather in a fallen, sinful humanity. For that, the most radical solution is required; the one which occurs when both the teaching of God’s law and the good news of the gospel are proclaimed (10: 12–15). Through this process, “The God of peace will soon crush Satan under your feet” (16:20).

¹⁰Glen Stassen attempts to make a case for Paul’s participation in “peacemaking” between Jew and Gentile in Romans in “A Theological Rationale for Peacemaking,” *Review and Expositor* 79 (4), 1982, pp. 623–37. However, a better case can be made for such peace-making in Ephesians.

In the ethical section of Paul's letter to the Romans (Ch. 12–15), there is another reference to *eirene* as describing the conduct of a member of the kingdom of God (Ch. 14). The context is apparently a disagreement in the Roman Christian community about proper eating and drinking. Paul's exhortation is that "The kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit . . ." (14:17) and that one should "make every effort to do what leads to peace and to mutual edification" (14:19) rather than passing judgment or causing someone to stumble from faith.

The usages of *eirene* in Romans, which may, at first, seem to convey varying concepts, are all related. "Peace with God" occurs only by, and also in, righteousness through faith. Peace in the community occurs as a result of having been declared righteous through faith and as one lives by the Spirit. This relationship is also outlined by Paul in his letter to the Galatians, when he describes the fruits of the Spirit as consisting in "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5:22–23).

In 1 Corinthians Paul again uses the concept of *eirene* in an attempt to resolve the difficulties in the community at ancient Corinth. God is described as "not a God of disorder but of peace," (14:33) when rebuking the disorderly worship which was resulting from the misuse of spiritual gifts. Paul also, in a highly disputed instruction, does not bind the believer whose unbelieving spouse leaves because "God has called us to live in peace" (7:15). This advice for proper communal and family life is not to be worked out on their own with their own efforts. In his letter to the Philippians, it is clear that the "peace of God" [subjective genitive] is his to give: "And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (4:7). Again, in Colossians (the so-called "Letter of Christ, the Head of the Church"), *eirene* is included in Paul's list of instructions for Christian conduct and is described as the action of God: "Let the peace of Christ rule in your hearts, since as members of one body you were called to peace." (4:15) Even in his "Farewell Letter," Paul encourages Timothy to "pursue righteousness, faith, love and peace," (2 Tim: 2:22), all of which have their origin in and proceed from God.

The concept of *eirene* is central to Paul's theological discussion in Ephesians. His concern is to lay out the mystery of God's will, namely "to bring all things in heaven and on earth together under one head, even Christ." (1:10) In his discussion of *eirene*, in which even the rift between Jew and Gentile is declared as having been bridged, Christ is described as actually being "our peace" (2:14). In fact, "His purpose was to create in himself one new man out of the two, thus making peace" (2:15). That is why, Paul declares, "He came and preached peace to you who were far away and peace to those who were near" (2:17). This peace, for Jew and Gentile, is nothing else than reconciliation to God through the cross (2:16). It is a "gospel of peace" (6:15). This same theme is struck in Colossians 1:20.

In the Acts of the Apostles, *eirene* is utilized by Luke in a more socio-political sense than is the case in his gospel or in the letters of Paul. In Stephen's speech, Moses is said to have tried to bring into "peace" two Israelites who were fighting (7:26 [translated as "tried to reconcile" in New International Version]). At the end of one of the major divisions in Acts, the church throughout Judea, Galilee and Samaria is said to have "enjoyed a time of peace" and "grew in numbers" (9:31). At the end of another major division in Acts, the people of Tyre and Sidon request "peace" with Herod, following a quarrel with him (12:20). When Herod does not refute their adulation of him as a god, he is struck down by an angel of the Lord, and Luke comments that "the word of God continued to increase and spread" (12:24). When Paul is charged before Felix, the Roman-appointed procurator at Caesarea Maritima, the lawyer (Tertullus) representing the accusers acknowledges, "We have enjoyed a long period of peace under you . . ." (24:2).

Luke seems to present the Christians as living peacefully in a Roman world and, in fact, taking advantage of the *Pax Romana* for the purpose of proclaiming the gospel. In his first volume, Luke appears to present Christ as *eirene* for the world; and in his second volume, Luke demonstrates how *eirene* in the world provided an amicable stage for the spread of the gospel throughout the Roman world. The Rev. Robert F. O'Toole concludes in a chapter entitled, "Christians Live Peacefully in a Roman World":

... Roman laws and customs favor the Christians as they preach about Christ. To the Romans, Jewish religious questions and disputes are of no import. Jesus (unless one wants to make a case for the cleansing of the Temple) and the Christians commit no crime; Paul's only "crime" is his belief in the resurrection of the dead. In the overall Lucan theology, no political force, Roman included, overcomes God's plan. Most importantly, Paul (Christianity), at the end of Acts, resides in the capital city of the world and preaches and teaches freely and without hindrance. A corollary of the above would be something never explicitly stated by Luke. The activity of the Christians and the tenets of their religion create no difficulty for a sensible, reasonable system of government. Only an irrational government or people, led by religious prejudice and/or hatred, could find fault with Christianity. In any nation ruled by reason, Christians make good citizens.¹¹

For both Luke and Paul the primary use of *eirene* refers to salvation, reconciliation with God, achieved by the death and resurrection of Jesus the Christ. It is variously described as "peace with God," the "peace of God," the "peace of Christ," or just "peace." All other uses of *eirene* — whether in a greeting, or applied to communal, familial or societal relationships — are presupposed by, and have their origin, in this primary usage. In fact, in the minds of Luke and Paul, there is no lasting "peace" of any kind apart from the Prince of Peace.

¹¹O'Toole, Robert F. *The Unity of Luke's Theology, An Analysis of Luke-Acts*. Wilmington DE: Michael Glazier, Inc. 1984, p. 186.

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staking out a strategy in Romans for peacemaking in the face of hostility and war between Jew and Gentile. Argues that Paul diagnosed the root problem as idolatry in the form of slavery to powers that drive us to war, and self-righteous boasting and judging (Ch 1–3); demonstrated how God frees us from the slavery of false trust (Ch 4–5); specifically stated what serving God means (Ch 6–11); and strengthened the church as an institution and witness to God's peacemaking (Ch 12–15).

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Nurturing Peace In The Family

Kenneth E. Briggs, Jr.

This year, the theme for the USAF Chaplain Service is "Seek Peace and Pursue It." To some observers this might seem unusual. But peace is an important concern to the military. It is an ideal which unites service members in common pursuit of solutions to world unrest. Moreover, it is a cause for which many have made the ultimate sacrifice.

In the military, chaplains are not simply prophets of peace but active builders of it as well. They are concerned about the spiritual tension of people's lives, the future destiny of their families, and the quality of life for the nation and the world. Moreover, chaplains are aware that outer peace is based on inner peace. They recognize that suffering in one way or another is experienced in direct proportion to the amount of inner unrest a person endures. The editors of the book, *A Gift of Peace*, point out that we cannot hope to create a peaceful world if we ourselves are not at peace. "Peace, like love," they say, "must first be uncovered within and then extended through our relationships in ever widening, ever more inclusive circles, until eventually peace encompasses everyone without exception and without reserve.¹

People in the Air Force are part of communities similar to those of their civilian counterparts. Yet, their communities are different in a number of ways. Chaplains minister to individuals and families who endure stresses far beyond what one might normally encounter. Military families frequently move from one assignment to another sometimes on very short notice. When they move, the change of environment and culture often is dramatic. The work hours are long and the mission frequently requires separation of the service member from his family. Many assignments involve long hours of preparation, tedious attention to detail, and high levels of accountability.

¹Vaughn, Frances, and Walsh, Roger. eds. *A Gift of Peace: Selections From A Course in Miracles*. Los Angeles: Jeremy P. Tarcher, Inc., 1986, p. 8.

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Some jobs incur risk to personal safety. Collectively, these concerns tend to increase tension and fear in the lives of military personnel and their dependents.

Fear in particular is the great enemy of intimacy and peace. Henri J. Nouwen says, "Fear makes us run away from each other or cling to each other but does not create true intimacy [or peace]."² Fear, loneliness, and stress seem to be ever present in our lives. These qualities can penetrate the inner self so deeply that they control the choices and decisions persons make.³ Consequently, people feel out of control and respond to circumstances and events in ways that produce anything but peace in their lives or the lives of others. This is tragic under the best of conditions, but it could be disastrous if it happens to military personnel, especially if it happens to a person in the cockpit of a plane, in a missile silo, or to a security policeman on duty.

Military chaplains are called to bring people to what Nouwen calls, a "home of peace" which God reserves for us. "Words for 'home' are oft used in the Old and New Testaments. The Psalms are filled with yearning to dwell in the house of God, to take refuge under God's wings, and to find protection in God's wonderful holy temple; they praise God's holy place, God's wonderful tent, God's firm refuge. We might even say that 'to dwell in God's house' summarizes all the aspirations expressed in these inspired prayers."⁴ The "home" referred to by Nouwen is not the hereafter for which many people wait. Rather, it is an intimate place or condition that can truly be called "home." It is a place where one can let down and relax and not be afraid; here a person can laugh and cry, rest and be healed.⁵ Jesus said, "Make your home in me as I make mine in you." He called to the fishermen out on the stormy sea to be at peace; He offered the prostitute at the well, whose life was in turmoil, peace; He approached the disciples, who were hiding in fear and gave them peace. He brought reconciliation and peace to the disenfranchised poor. Today, all people are called to enjoy the peace of the Lord's home. It is His peace to which chaplains seek to call their parishioners.

When people discover the peace Jesus offers, their perspective and attitude take on a new form. They no longer seek peace out of fear. They are endowed with a special strength and intimacy which enables them to seek it out of love. The peace they experience extends beyond their immediate relationships to encompass the community around them. Their manner and lifestyle gives impetus to an environment which fosters harmony and consideration, attentiveness and sensitivity. A peace-full Christian encourages others to devote themselves to the welfare of family members and those with whom they work. In its most basic sense, "to seek peace and pursue it" means to "love your neighbor as yourself." Thus, the person who is at peace is secure with and affirms others by encouraging them and believing

²Nouwen, Henri J., *Lifesigns: Intimacy, Fecundity, and Ecstasy in Christian Perspective*, Garden City, New York: Doubleday Company, Inc., 1986, p. 30.

³Ibid., p. 30.

⁴Ibid., p. 15.

⁵Ibid., p. 38f.

in their future. By centering on the strengths of people and discovering their distinctiveness, unlimited potential is released for achieving life's goals. One of those goals is world peace which is the ultimate end of all our efforts to make peace a reality.

As stated at the beginning, the quest for peace is an ideal uniting all people. As an individual grows in the peace God gives, his desire for peace in all dimensions of life achieves a higher level of importance. With God's help, not only will families discover the peace they seek, but the world will as well. There is hope in knowing that peace, like love, when uncovered, will extend through "relationships in ever widening, [and] evermore inclusive circles, until eventually peace encompasses everyone without exception and without reserve.⁶ It is because of these hopes that military chaplains accept the challenge to "seek peace and pursue it."

⁶Vaughn and Walsh, *op. cit.*, p. 8.



Seek Peace In The Workplace

Arlan D. Menninga

Most of us spend more hours each week at work than at any other activity except, perhaps, sleeping. If peace is to be a power in our lives, it must characterize our work and our workplace. When peace does not characterize our work, the resulting distress overflows into our homes, our friendships, and into our very own spirits.

The military chaplain has a professional concern about peace in every workplace in the unit or on the base, but the chaplain is concerned first for the peace at his or her own duty section. Disturbance of peace happens as often in the chapel as in any other workplace. If chaplains are to be messengers of peace to others, we do well to first look close to ourselves.

What is peace in the workplace? To use the language of Hans Selye, one of the original theorists of stress management, it would first be a place of "stress without distress." Stress is essential to productive work. Some stressor from within ourselves or from the outside, pushes each of us to go to work, to do our work, and to be productive. We experience such stress as peaceful, unless the stress and the achievement are inconsistent with each other, or the seemingly small achievement does not satisfy the greater expectation of the stressor. Such experiences can distress. If the stressor is our own motivation and self-expectation, the distress will take the form of guilt and reduced self-esteem. If the stressor is external, such as the demands of a supervisor or the expectations of an inspector, then the distress is likely to be interpersonal friction, frustration, and anger. In either case, the distress is uncomfortable and counterproductive.

Since disharmony between expectations and achievement is such a significant source of distress, we must look at this issue carefully. Many of us carry within ourselves a voice of perfectionism which whispers to us every day, "You ought to be able to do everything you choose to do perfectly." This little, nagging voice may be a strong motivation to diligence,

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but the consequence will not be perfect workmanship. Rather, it will be average workmanship with a sizeable quantity of guilt and feelings of failure. Freudenberger says, "Whenever the expectation level is dramatically opposed to reality and the person persists in trying to reach that expectation, trouble is on the way. Deep inside, friction is building up, the inevitable result of which will be a depletion of the individual's resources, an attrition of his vitality, energy, and ability to function."¹ Perfectionism is a tyrannical, hard taskmaster, whether it is the perfectionism which lives within or the perfectionistic demands of a system or a supervisor. Some current management training programs seem, destructively, to encourage unrealistic expectations. A handout used at one seminar is titled, "Are You Average?" It accuses most of us by saying "'Average' means being run-of-the-mill, mediocre, insignificant, an also-ran, a non-entity." And "Being 'average' is to take up space for no purpose; to take the trip through life, but never to pay the fare; to return no interest on God's investment in you."² To foster such unrealistic self-expectations is to set us all up for continuous frustration, dissatisfaction, feelings of inadequacy, and guilt. When we experience such negative feelings, we tend to divert our energies to attend to our own pain, rather than the achievement of our tasks. Preoccupation with oneself and one's own needs harms, rather than helps, job performance.³ Any unrealistic expectations about workplace productivity will inevitably produce excess feelings of guilt which result in demotivation and reduced achievement. "Aim High" is a fine slogan, but if we take it to the extreme, its god-like prescription may possess us. If guilt is to be a motivator at all, it should be in small doses administered in company with large chasers of affirmation and compliment. One of the most basic human needs is the need to be appreciated.

Related to the issue of expectation and peace is the issue of control versus helplessness. Research into this matter has been done mostly within the arena of alcoholism and drug abuse treatment, especially within the work of Harry M. Tiebout.⁴ There is within us all, according to Tiebout, a need to feel in control of ourselves and our environment. However, the system within which we work, our position within the organizational structure, and our own limitations restrict our capability to be in control. When our need to be in control exceeds our ability to control, the results are frustration and a sense of helplessness. Energies which should be available for achieving our assigned objectives are diverted into ourselves to nurse and attend to our own injured spirit. Then productivity declines, for stress has grown to proportions of distress. A federal pamphlet passes on good advice: "Learn to accept what you cannot change—if the problem is beyond your control at

¹Freudenberger, Herbert J., *Burn-Out: The High Cost of High Achievement*, p. 13; quoted by Kehl, D.G. in "Burn-out: The Risk of Reaching Too High," *Christianity Today*, Nov. 20, 1981, p. 26.

²Author unknown, "Are You Average?", a management training handout.

³Krohne, Heinz W. & Laux, Lothar, eds., *Achievement, Stress, and Anxiety*, p. 111

⁴See bibliography for identification of Tiebout's pamphlets.

this time, try your best to accept it until you can change it. It beats spinning your wheels and getting nowhere.”⁵

The best antidote for an excessive need for control seems to be faith: faith in trustworthy institutions, trustworthy people, and a trustworthy God. Robert Randall, a pastoral counselor, writes of a “Theology of Acceptance” and seeks to define a balanced attitude in which one can give up control over some things while retaining a healthy self-esteem and a general attitude of hope in life. He says, “One cannot be perfect or all-controlling of one’s life, and God does not expect us to be. ‘He knows our frame,’ says the Psalmist, and while that frame involves being created in His image, it also involves God’s clear recognition that ‘we are dust’ . . . To give up hope or self-induced transformation of a circumstance is not to be left desolate, it is to be initiated into a wider hope and meaning that is God’s.”⁶ Such an attitude of religious trust in God should generate an increased ability to trust other people, thus enabling one to let go of the excessive need to control everything.

It is, of course, true that everyone needs to have some feeling of control. The studies of Garber and Seligman found that if people feel they have some control, they are less under stress: “If I can stop the roller coaster, I don’t want to get off.”⁷ A reasonable approach is to appropriately distribute control over work productivity among everyone in the workplace. But be certain that it is real control that is distributed, not just its appearance. Good supervisors give up just enough influence and responsibility, while retaining firm control. If they succeed at this, they will neither limit the productivity of their shop nor demean their subordinates by continuous manipulation. Robert Townsend, successful developer of Avis Rent-a-Car, sets forth this valuable principle: “Condition your people to avoid compromise. Teach them to win some battles, lose others gracefully. Work on the people who try to win them all. For the sake of the organization, others must have a fair share of victories.”⁸ People who feel they have control over their own niche in the workplace will be more content, have stronger self-esteem, and work harder within that niche. Their energies will be work-focused, rather than being wasted on their frustrations with the boss or the system. Frustration can be a helpful motivator, but only when it is mild frustration, seen as a challenge to be conquered in the pursuit of achievement. Then its adrenalin release will energize productivity, not hostility.

We cannot address the subject of peace in the workplace without some attention to the issue of motivation. A common complaint of workplace supervisors is that their people are lethargic and lack motivation. The conversation then usually turns to means by which management can motivate the workers to work harder. Unfortunately, the whole conversation is

⁵Department of Health, Education and Welfare, “Plain Talk About Stress,” reprinted by permission from *Current Health*, May 1977.

⁶Randall, Dr. Robert L., *Newsletter of the Ministry of Counseling Services*, Spring 1979, p. 4.

⁷Garber, Judy & Seligman, Martin, E.P., eds., “Human Helplessness, Theory and Applications,” p. 123.

⁸Townsend, Robert, *Up the Organization*, p. 17.

based on a false assumption that people are motivated from the outside. Not so, says Robert Townsend. "You can't motivate people. That door is locked from the inside. You can create a climate in which most of your people will motivate themselves to help the company reach its objectives."⁹

The climate is to be found in the development of a team in which every worker in the workplace is a respected player. Such an organization releases the internal motivators in each worker to effectively fulfill the requirements for the position he or she plays. The unmotivated are usually found in those workplaces where the team chief is the only real player, and everyone else is an assistant-to-the-chief. The apparently united effort there is forced and fraudulent and can be maintained over time only by either unusual charisma or the threat of violence, for it is, in reality, a kind of slavery. Such leaders have it backwards. The task of the leaders is not to play a magnificent solo performance, but to enable all the players to perform at their best.

Players involved as respected individuals, who have a part in planning their work and setting their goals, will be the most effective in achieving both the group's objectives and their own. Dr. Laurence Peter, famous for his "Peter Principle," prescribes that workers at every level be involved in setting objectives.¹⁰

Such objectives, of course, are essential for any workplace, and are a necessary part of every project. If they are not formally and communally formulated by the group in the workplace under the leadership of the supervisor, they will be spontaneously and haphazardly formulated by the individual workers. The result will be confusion such as Dr. Peter describes when he quotes a pilot somewhere over the Pacific who allegedly reported, "I'm lost, but I'm making record time." Real unity in the workplace, integral to peace, will be found when the group objectives are clearly communicated, unanimously affirmed, and communally pursued; when each worker's individual objectives are clear and realistic.¹¹

Proper training must be provided. Unless the worker knows how to achieve the objective, it will loom as a frustrating, fearsome obstacle. In his pamphlet on executive stress, Don Baines states, "A lack of confidence in our ability to do the job is a major contributor to work-related stress."¹² Since most training is best done on the job, and since most of us learn slowly and with some difficulty, patience with one another is required. "Babies learn to walk by falling down. If you beat a baby every time he falls down, he'll never care much for walking."¹³ Most workers will learn at their own initiative if they are offered the opportunity and the resources to do so.

Finally, clear communication is essential for a peaceful workplace. The most affirming gift we can give to a fellow human is to listen to his or

⁹Ibid., p. 124.

¹⁰Peter, Laurence, *The Peter Prescription*, p. 146.

¹¹Ibid., p. 142 and 152.

¹²Baines, Don, *9 Steps Toward Beating Executive Stress* (pamphlet).

¹³Townsend, Robert, op. cit., p. 97.

her concerns. Yet listening, the most important communication skill, is the least practiced. If we are to listen to one another, then communication must be handled primarily person-to-person and face-to-face. We avoid such time-consuming and sometimes personally uncomfortable communication at our peril. Townsend cautions against the substitution of office memos for face-to-face communication. "Keep in mind," he says, "that a memo is really a one-way street. There's no way to reply to it in real-time, or to engage it in a dialogue. Murder-by-memo is an acceptable crime in large organizations, and a zealous user of the photocopy machine gun can copy down dozens of otherwise productive people."¹⁴

Real peace in the workplace is centered in right relationships: with God, with others, and with oneself. A peaceful work environment should integrate people's relationships with the desired productivity, rather than oppose them against each other. When peace reigns in the workplace, there will be stress without distress, disagreement without excess anger, criticism without excess guilt, and productivity without pressure. Interpersonal relationships will be characterized by considerate respect. In such an environment, people can labor with a sense of achievement, a feeling of satisfaction, a joyous celebration of work.

An appropriate prayer for workers, whatever position on the team, is that of Wally Armbruster's "A Leo-Christian Daily Prayer":

Lord, I need you . . . especially from 9 to 5.

Father, I need You to keep reminding me that your business is a lot more important than my business.

That You are the only real Big Shot, my only permanent Employer.

Keep my eye on the only bottom line that counts:
Yours.

Give me the faith and the guts to pass up, or rebel against when necessary, anything that is good for my business but bad for Yours.

Like Solomon, I ask You for an understanding heart, to deal with people the way You want me to.¹⁵

¹⁴*Ibid.*, p. 103.

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Peace In Relation To The Nation

Denis Discherl

I read in a book that a man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about.

Toyohiko Kagawa (1888-1960)
Japanese Social Reformer

Peace is a pursuit, a never-ending goal: personally, nationally, internationally. For any country or group of states to be able to obtain, secure, and maintain peace, that entity must certainly encompass a definite combination of attitudes, beliefs, and convictions. We might call this the national elan. This prevailing spirit can not only help raise the expectations of the people involved, it can also be a spirit that enriches, encourages and enables that same group of people.

Most personal beliefs, creeds, or religions have a strong relationship with the hereafter; "... there is something better at the end of the line." That is precisely what gives hope and inspiration to pursue the goal realistically—for instance, peace in an often less than perfect world. Anyone who is literally earthbound is automatically limited or limiting his or her grasp and expectations. Naturally, there is always a kind of tension between the present and the eternal. Faith-inspired people are urged on, guided to the hereafter, and as St. Augustine has so well expressed it, "In your gift we do rest, and there we have joy in you. Our rest is our peace."¹

When new Air Force recruits swear to uphold the nation's Constitution they are, at the same time, promising to protect the religious freedom of the citizens of the United States. This is true in the sense that, since the freedom of religious practice is guaranteed by the Constitution, the military arm of our nation is tasked to prevent any other power outside our nation from wielding harmful influence over our country and its basic freedom.

A person of faith can only marvel at the treasure that the United States has in its democratic form of government. Democracy provides a con-

¹John K. Ryan, *The Confessions of St. Augustine*, Garden City NJ: Image Books, 1960. p. 341. Also: "Too late have I loved you. Beauty so ancient and so new, too late have I loved you!", p. 254.

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venient avenue for anyone of good will to proceed in life with so many promising options and opportunities. As George Weigel notes,

We believe that the lessons learned in American democracy—the lessons of how to forge a pluralist political community capable of sustaining itself across a continental expanse for over one hundred and fifteen years without resort to mass violence—have great importance for a world struggling to become free, secure, prosperous and just.²

Speaking of this precious heritage of democratic freedom, enfleshed in persons who are flawed by their own imperfections, Weigel, again, reasserts the value of the democratic form of government:

What the American experience teaches us is that conflict need not lead to mass violence. Other means for resolving conflict—legal and political institutions founded on a belief in the irreducible moral value of each individual human being—can be created, and made credible and effective. That experience alone, rare as it is in the bloody history of mankind, seems to us a precious patrimony which deserves to endure.³

Scripture itself—let alone personal experience—teaches that there is enough evil in our midst. Adherents of the Word should always be on guard to face problems head on with truth and courage. Democracy is a creature of man and therefore, has its own built-in debilitations. On the other hand, the same system allows more for the free play and participation of man in this human behavior than any other political system to date. Politics has been defined as the art of the possible. Within a spiritual tradition, the political arena should be visualized and actualized “as one in which possibilities can be realized and weaknesses guarded against.”⁴

The political order must, indeed, incorporate discipline, fairness, a certain flexibility—and an openness to all sectors of society—to the entire human condition. If competent, capable officials guide a society along the right paths, it will avoid the dangers of “survivalism,” “pork barrelism,” and other aberrations. Once again, it is only common sense to note that, “A renewed act of faith, in God’s purpose in history and our own capacities to act according to that purpose, is the most important first step that a Christian (or any other) believer can take toward an effective role in work for peace.⁵

“Politics” can determine whether or not there will be peace in our nation and what and how that peace will be defined. The Soviets have a word for peace, *mir*. But that very same word also means world. On the other hand, “The theory that founded the United States of America sup-

²George Weigel, *Peace and Freedom*, Washington DC: The Institute on Religion and Democracy, 1983, p. 2.

³Ibid.

⁴Ibid., p. 57.

⁵Ibid., p. 76.

posed that local and federal governments would be limited because social organizations would be there to help. Jefferson's famous motto that Government is best which governs least' presupposes family, church, school, neighborhood, and voluntary associations.⁶ Thus, problems do not necessarily need legislation for their solutions. Other social dynamics can aid greatly in certain areas—seeking racial harmony, for instance, through sports. This can serve as a great aid in breaking down barriers and promoting coping strategies, providing outlets for energies that might otherwise lead to violence.⁷

The heartfelt yearning for freedom and liberty clearly motivated the early settlers and founding fathers to pen the great testaments that, in time, came to be written into the framework of our government's guarantees. This is America's great boast and pride. Yet, there are innumerable instances where citizens choose to use these freedoms to jeopardize the rights of others. As a result, "Our prison population increases rapidly each day. Liberty is confused with licentiousness as people destroy themselves in their unending search for new pleasures. It seems that humanity cannot wait to destroy itself!"⁸

The dockets of municipalities and federal districts around our nation are full of people who have "broken the peace" in their homes and work places. They might call themselves nominal believers, but they are far from the truth that biblical scholar Virgil Elizondo so succinctly explains:

It is in fidelity to the God of life that men and women, by cultivating the environment, develop their culture, which in turn develops a specific type of humanity. By elevating the best of what they are and offering it to the Creator of life they develop their cult, which is the highest expression of their being and of their communion with the ultimate. Thus, culture and cult are an act of fidelity to the creator.⁹

The great privileges with which the United States has been blessed, because of the generosity of a great God and the resourcefulness of our ancestors, are sometimes two-edged. On the one hand, these blessings make it much easier for Americans to achieve their goals, to obtain the good things of life. On the other hand, these privileges can easily lead to greed and, again, disrupt peace in the land, perhaps by helping precipitate disastrous stock market tumbles.

One becomes possessed with the desire for more. The end product of such a fundamental attitude is that one ends up being a slave of the world. In this way of life human beings abdicate their position of mastery. They are no longer in control of the world,

⁶Padraic O'Hare, *Education for Peace and Justice*, New York: Harper & Row, 1983, p. 32.

⁷Ibid.

⁸Ibid., p. 40.

⁹Ibid., p. 42.

but rather, the world is in control of them. Wealth and values, and everything and everyone else is subordinated. The supermarkets become the cathedrals of such a religion.¹⁰

Working for peace or being a peacemaker often requires that an individual or a community must be a very gracious tumbler or juggler. This is always true, at least from the philosophical or theoretical standpoint. Since "justice" is often the "bottom line" of any transaction or relationship involving more than one person, it is noteworthy to recall that

In the context of working for justice there are two bad heresies to be avoided. One is the Catholic heresy of 'good works.' The other is the Protestant heresy of 'cheap grace.' The first is Pelagianism revisited and will lead to debilitating guilt when we see how far short our human efforts fall. The second accepts the givenness of sin with fatalism and leaves its redress entirely to God.¹¹

For peace to be effective and lasting, it necessarily involves "the work of many individuals and institutions; it is the fruit of ideas and decisions taken in the political, cultural, economic, social, military and legal sectors of life."¹²

From the military side of the question, the Catholic Bishops have stated that, "All those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow countrymen; and when they carry out their duty properly, they are contributing to the maintenance of peace."¹³

Peace is worth pursuing, partly because, "The Christian understanding of history is hopeful and confident but also sober and realistic," and, at the same time, "Peace must be built on the basis of justice in a world where the personal and social consequences of sin are evident..."¹⁴

Because of sin, and man's failure to live up to his potential, because of the difference between the "here" and the "hereafter," there is always a certain restlessness—of which St. Augustine spoke: "The tension is often described in terms of 'already but not yet;' i.e., we already live in the grace of the kingdom, but it is not yet the completed kingdom. Hence we are a pilgrim people in a world marked by conflict and injustice."¹⁵

¹⁰Ibid., p. 45.

¹¹Ibid., p. 81.

¹²"National Conference of Catholic Bishops, *The Challenge of Peace*" Washington DC: United States Catholic Conference, 1983, p. 8.

¹³Ibid., p. iv.

¹⁴Ibid., p. 18.

¹⁵Ibid., p. 18.

PEACEKEEPERS AND PEACEMAKERS: Models for Encounter

Robert T. Gribbon

When I first started doing some consulting with Army Chaplains in the late 1970's, I was also a member of a religious "peacemaking" group. Over the course of several months, I noticed that my own attendance at meetings of the group was falling off. Reflecting on that, I realized that while my views had not changed, I was uncomfortable with the peacemaking group because there was a norm, an unwritten understanding, that one did not willingly cooperate with "them," the military. At the same time, in various Officer's Clubs, I heard various castigations of "them," peace activists, that bore little resemblance to the reality I was familiar with.

The period I describe was still influenced by the residual bitterness of the Vietnam experience, and some of that has changed in more recent years. (Gallup poll data indicate that now people have more confidence in the military and in religious organizations than any other institutions in our society.) However, there is still misunderstanding and little dialog between the two groups, sometimes called "Peacemakers" and "Peacekeepers." Oddly, both groups frequently refuse to grapple with those issues. At the simplest level, they neither remember in the prayers their people in uniform, nor do they study the denominational statements on the issues. By way of example, a recent poll showed that only 29% of American Catholic lay people were even aware of the most highly publicized 1983 Bishop's Peace Pastoral.

Several years ago I interviewed over 100 people in churches of various denominations across the United States. In the course of a lengthy, personal interview about other matters, I asked the question, "When you think about the future for yourself, for the people you care about, for the

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world, is there anything that makes you anxious or uneasy?" Only three people mentioned the possibility of war or nuclear destruction. Other data showed less than 5% of churchgoers involved in any study or activism regarding issues of war an peace.

Those low percentages are a concern from a religious perspective. Church or synagogue ought to be a place where people can voice the deepest issues and concerns of their lives. Our society spends a major portion of its treasure and some of its best human resources preparing for the possibility of war, and the nuclear threat has shaped thought and policy for forty years; yet these concerns are not expressed, not talked about in church. From a military perspective, one might be legitimately concerned that without religious study of the issues in advance, in the time of crisis there will not be solid moral grounding of the public will for either ethical restraint or conscientious use of force for the cause of justice.

Why are congregations not involved in the issues of war and peace? They are afraid of the "debate." The battle lines of "hawk" and "dove" exist in every congregation and are not defined by the wearing of a uniform. (All of us know civilians more ready to recommend the use of force than a seasoned combat colonel who knows the costs and limitations.) When we ask pastors what they fear in raising these issues we get responses like the following:

"I'm afraid of personal rejection; people leaving the parish." "Congregation will split along ideological lines." Laity have made the following responses:

"People will become defensive, think we are not patriotic or think we are soft-headed, naive idealists."

"We will deal in generalities, reach no conclusions, retreat into idealistic views."

Unfortunately, when congregations first attempt to approach issues of war and peace, their fears often lead them to a course of action which is counter-productive. Knowing that the issues are complex and controversial, they decide that they should call in experts and that "both sides" should be represented. (Perhaps you, as a chaplain have sometimes found yourself at such a forum.) The result is generally more like a prizefight at which two sides cheer their champion for forty minutes. Except that the crowds are generally sparse at these church-sponsored affairs since few people come to church to see a fight. Further, such an arena for dealing with these concerns is one in which only the well-informed or opinionated can engage. Rational argument with supporting dates, data and documentation is appropriate for many purposes, but it is not the main style of religious life and its use tends to turn the church into a school or political forum. It also represents a fairly late level of human development, and is not where most of us begin with issues that deeply concern us.

So, because of their fears, many congregations avoid mentioning issues of war and peace, security and justice, despite stands taken by their denomination. In so doing they exclude from the religious arena one of the major issues of our time which troubles the hearts of many people. Because

we believe that religious congregations should be places where people can bring the most important issues of their lives, four years ago we initiated an effort to explore ways in which congregations can engage the issues while avoiding many of the negative outcomes that people fear.

With Patricia Washburn, a peace educator trained in theological and ethical development, we designed the workshop "Peacemaking Without Division" to introduce people to ways of engaging the issues that draw on the usual resources of the religious community, and which build on much of the research that has been done in human development and faith development. To simplify that research as it applies to our purposes, we might think of four general styles or levels of development: FEELINGS, STORY, COMMUNITY, IDEAS. The theory as presented below is a skeleton, an extreme simplification, in which the reader may recognize human development theory from Piaget, Erikson, Kohlberg, Gilligan, Fowler, Kegan and others.

Outline Of The Developmental Theory:

From our birth, we all respond to the world in terms of feelings: pain/pleasure, security/insecurity hope/fear, etc. To a great extent, feelings are pre-verbal, but may form images in or projected beyond our minds. A favorite story of mine concerns young Tommy who has been put to bed several times. When Tommy cried out again, his angry father stormed into the room, asking "What's the matter?" "I'm scared," whispered Tommy, "there are bears in here." "Well," said the father, snapping on the light, "you can see that there aren't any bears." Replied Tommy, "Of course they won't come with the light on."

Reason does not do away with feelings. As we grow, we build on the feelings, but the feelings are basic and probably shape the tone and content of what we later express in words and thoughts.

As we begin to make sense of the world as well as react to it, we do this first in the form of narrative story. We make connections between what we do and what others do. In childhood and in primitive religion we attribute the activity of the world to our actions and the actions of other, more powerful beings. We are nurtured by the stories told to us and we tell stories. The full flower of the narrative stage usually comes around age twelve—if as a parent or teacher you ask a ten-year-old "what happened?" you will get a story. If you interrupt and say "Get to the point—what happened?" he or she will often start the story again from the beginning—that is the way a 10 year old makes sense of the world. But all of us retain the story-telling mode. Some of us will stay up late at night turning pages to find out "what happens next." Good speakers and preachers will tell you the power of stories for every age group—when you tell stories, you can see people visibly relax and adopt a different posture.

Beyond the level of the individual story (and all these stages overlap) we live as human beings by belonging, by being members of a community. Community incorporates both the power of face-to-face relationships and the power of rules and norms. We tend to trust information from people we

know and we have a sense of the way "our people" do things (which is naturally the right way to do things). Right and wrong tend to be identified with community norms. Authority is granted to the legal leaders of the community. There is often discomfort with challenges to that authority. Identity, even one's identity in faith, tends to be bound up with the groups to which we belong. "Are you a Christian?" "Yes, I'm a member of First Church on the corner."

Later, experiences away from home or outside of our communities, together with the development of our critical thinking, may lead us to distinguish our own opinions from those of the community. This level of ideas tends to be more individualistic and rationalistic. We are able to debate our own opinions on rational grounds and may be quite critical of the commonly held opinions of our community.

The Theory Applied

As we have noted, when churches deal with issues of war and peace, they often begin at the level of ideas and opinions. The exercises of the workshop model are designed to begin with areas where there may be greater agreement, and start at more fundamental levels of awareness.

1) We begin with feelings, identifying our hopes and fears. With a new group of people in a workshop, we do this first in a non-threatening way by asking participants to write on a card their hopes and fears for their congregation as they approach these issues.

We ask those willing to share their hopes and fears with the whole group. This is, in part, a planning piece. Once we have named what we want or what we are afraid might happen, we can talk about whether or not those hopes and fears are realistic. But particularly as we move to the personal level, we must acknowledge that hopes and fears are real, even when they may not be realistic. If someone says he or she is afraid of the Russian Bear, or afraid of the Nuclear Monster, we need to hear and acknowledge that fear, whatever our assessment of the threat level in the light of reason.

2) We move more clearly into roots of personal feelings by asking people to share some relevant bits of their own story in groups of three. For example, in dealing with nuclear war issues, we ask people to share incidents in which living in a nuclear age has touched them personally; in dealing with issues around Central America, we asked people to share personal experiences they had had with Central America or with Spanish-speaking people in general.

In the process of telling our stories, we begin to acknowledge some of our personal hopes and fears. Also, through the story-telling process, we begin to know those people who disagree with us and we may better understand someone who is drawn to a picket line or to military service. This is a critical understanding, for research has shown that even high level decision-makers are more likely to be swayed by their personal experiences than by the reams of data they receive.

In the storytelling, there are often some surprises, as when pacifist friends learn that my knowledge of issues in nuclear weapons use comes

from having been an avid wargamer. There are often deeply moving moments, as when one woman told of her life under the Nazi occupation of Denmark. We begin to understand one another better, to make connections, and to make ‘‘the problem’’ a shared experience.

As an exercise, the storytelling almost always works well once people get into it. However, it needs to be modeled well by the workshop leader telling part of his or her story first, and the workshop leader needs to monitor the small groups to provide some assistance where people are sharing their political conclusions before their personal experiences. Above all, it must be emphasized that this is a time to hear one another’s story, not to judge the content or reach conclusions.

3) In the workshop design, we next do some common Bible study, using the Bible as story. Most often we have used a guided meditation and reflection on the ‘‘locked door’’ passage from the 20th chapter of John’s Gospel as a shared story which speaks to our experience of fear and hope. This particular choice reflects my conviction that one great contribution of the religious community to the world order can be to help people move from fear to hope as a basis for action. Sometimes ‘‘peace’’ groups operate with people at the feeling level by trying to scare people into action. The more I have seen, the more I am convinced that we contribute to the brokenness of the world when we act from fear. We create new enemies, we become driven by that ‘‘fear which has torment, rather than the love which makes us fearless.’’

In considering the issues of neighboring Central America, we used the Good Samaritan story, considering what it is like to be treated as a neighbor. For use in an inter-faith setting, we have considered the use of Old Testament stories such as those of oppression and liberation. The important guideline for our purposes is that we use a brief narrative section of the Bible that we can enter into as part of our communal story as religious people. This is different from using the Bible as a proof-text or basis for discussion.

4) Both the storytelling in small groups and the Bible study are also communal experiences. We continue to build on the communal stage by looking at ‘‘authoritative’’ statements from various religious bodies. We take the position that while we may disagree with the content of various statements, in each case we can say that these are statements from ‘‘our people’’ and we ought to at least make an effort to find out what they are saying. By the same logic, were I working with a military community, I might draw on some of the strong religious statements about these issues that have been made by military leaders.

The communal level of awareness includes a concern for face-to-face encounters and concrete, conventional action. For example, considering US-USSR relations, the communal level of awareness expresses interest in cultural exchanges and knowing more about the Russian people. With this in mind, at this point in a workshop we share resources for and about family peacemaking, community-building activities, and agencies dedicated to practical action within the system.

5) To deal with the level of ideas and disagreement in the church, we introduce some of the concepts of conflict management. We know that many churches avoid any topic on which people might disagree because they have a “no-conflict norm,” that is, the unwritten rule is that “we never disagree here.” We point to some tools for dealing with conflict in ways other than avoidance. We may use a self-rating scale or a game to help people identify their own characteristic conflict-management style. We introduce principles of negotiation and “win/win” solutions as tools that may apply in both interpersonal and international settings. Of course, the whole workshop is designed to help people identify common feelings, stories, and community loyalties before dealing at the level of ideas and strategies.

When we are training people to work in their own congregations, we discuss how all these methods may be applied in local settings and what are the ways we may appropriately express our concerns around issues in the context of worship. Then we have a closing worship for the conference. Beyond the theory of “levels of awareness” and conflict management skills, both of which may be applied in many settings, the practical import of what people learn can be summed up in a few short phrases: “Invite dialogue—especially at the level of feelings, hopes and fears.” “Tell and listen to stories.” “Identify your basis for action, internal and Biblical.” “Identify friends, bridge to others.” “Search for common ground, use conflict management tools.” “Pray.”

RESPONSES and OPTIONS

The workshop model has been well received by “liberals” and “conservatives,” long-time activists and people new to the issues, clergy and laity, men and women. Interestingly, we have found in evaluations that men and women tended to appreciate most those elements of the workshop that they may have had less exposure to before: women valued learning the methods of conflict management and hard bargaining; men valued being involved in the personal storytelling.

What we present here is preliminary to discussions of issues, policy, weapons systems, and the relations of states. Some, particularly those knowledgeable about the issues, may be impatient with all of this and even distrustful. Professional ethicists and policy-makers will both argue that we need to deal with the facts, not feelings. However, our experience has been that when we do not deal with the feelings openly, we deal with nothing but feelings under a screen of rational debate. Our intention here is to create a context within which discussion may be more productive. For use in situations where people want to move into discussion with fewer preliminaries, the designs presented in Appendix 1 and 2 may be helpful.

Another objection that may be made is that our approach tends to confuse global and personal issues. We see it as appropriate for the religious community to be concerned for peace in all of human life: International Peace, Interpersonal Peace, and Personal Peace with God. To clarify the interrelationships we use a model based on Micah 6:8;

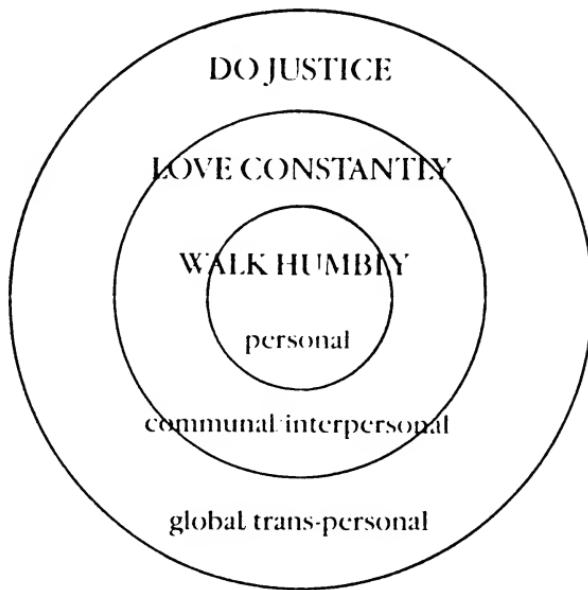
“For What does the Lord require of you:

To Act justly;

To love constantly; and,

... to walk humbly with your God.

The three requirements are one way to envision the three levels of peacemaking activity.



The first level, the PERSONAL, those activities which engender inner peace, coincides with learning to walk humbly with God; the second or INTER-PERSONAL level, where we learn to love constantly, is the one at which we do most of our work with family, friends, and local community; and finally in the outermost circle, at the TRANSPERSONAL level, we are called to move beyond our closer community to the larger world community where we act on behalf of the justice claims of all our brothers and sisters.

It might be properly objected that there are requirements of justice, love and holy obedience in each sphere of activity, but the point I want to make here is that the various activities of peacemaking are both distinct and interwoven with the others. I can't say I love God and not love my brother also. I can't stop at walking with Jesus and caring nothing for world justice. I can't claim my vocation as a peacekeeper on the global stage unless I can show love and peace to my immediate family. This model (which I usually post during a workshop) is a constant reminder of the interconnections. Further, this model of three interrelated circles also provides a framework for dialogue among those whose own religious tradition may put emphasis on different aspects—personal peace with God, service to others, or social justice.

We are members of one community by citizenship, by global necessity, by faith. Surely those who defend this country's liberties should rejoice in those who practice the liberty of dissent from government policy; and if it

is ever the lesser of evils to resist oppression by violent force, we give thanks for those personally willing to accept that burden. In a practical sense, should the world ever come to a nuclear showdown, “we are all under the same condemnation” and having been “right” will not save us.

Finally we share one hope for God’s *Shalom*. I wear in my lapel a Plowshare pin, a small replica of a sword being transformed into a plowshare. Unlike a button which may proclaim one political option, it is a sign of hope for all of us. As I tell my military friends, it is a sign of God’s promise that one day we may all stand down and secure from battle stations, as Micah prophesied. In Chapter 4 we are told that God will “mediate” disputes between peoples, will “disarm” the nations, and will bring justice and “allocation of scarce resources”.

God will judge between great peoples
and make decision between nations far and wide;
and they shall
hammer their swords into plowshares,
And their spears into pruning hooks.
Nation shall lift no sword against nation,
And never again will they learn to make war.
Every one shall live
beneath the shade of their own vine and fig
tree, and none shall make them afraid.

That *Shalom* is ultimately God’s gift in which we participate doing justice, loving constantly, and walking humbly with our God. Most of us, both “Peacemakers” and “Peacekeepers” miss the mark. We can put too much emphasis on “keeping” things a certain way or “making” people think a certain way, and become instruments of oppression. But our goal as religious people is never any particular method or political solution, and religious “peacemakers” and “peacekeepers” can agree that the common peace we seek is not our doing, but is participation at every level in God’s *Shalom*.

APPENDIX 1

CREATIVE DISAGREEMENT—a group study

Purpose: To learn creative ways to use disagreement and conflict.

Opening Scripture: Matthew 5:21–24

READ aloud and all reflect silently

Thinking About Conflict: (20 min)

Form Groups of Three. Individually, read the column headed “Conflict Management” following this session, and for yourself complete the following sentences:

a) When I’m involved in a conflict, I usually b) I’m afraid that if conflict arises in this study group c) What I hope will happen in this study group is

Share as much of your answers as you choose in your small group.

Practice reflective listening as you share in your small group. Listen to the

other, repeat back a summary of what you heard (“I hear you saying . . .”), wait for the speaker to confirm that you heard correctly what he or she was saying before you proceed.

Establishing Ground Rules: (10 min)

Some ground rules for a study group might be: * We come together as Christians to learn from one another. * No one has to talk or participate in any exercise. * We won’t try to decide on a position for the whole church.

* We will come to all sessions and stay with it to the end.

Reassemble the whole group. ASK what ground rules the group would like to establish for this study group. Have one person POST suggested ground rules on newsprint. **KEEP** the newsprint where the group can see it at each session and renegotiate rules if necessary.

Closing: (5 min)

ASK if any have reflections on this session. PRAY together.

Conflict Management—a reading

Church groups often have difficulty discussing controversial issues because they have no experience with healthy, open conflict in the church setting. Many congregations have a “nonconflict norm,” an unwritten understanding that you don’t express disagreements in church. The suggestions below about low-level conflict management in general summarized from “Moving your Church Through Conflict” by Speed Leas may help your group express differences in creative ways:

Set realistic goals: Frustration, anxiety, and random behavior increase when goals are unattainable. Having everyone agree is an unrealistic goal.

Reduce fear: Fearful people are likely to be irrational, fight, become apathetic, call in outside assistance, avoid anything that reminds them of “the problem.” Do as much as possible to reduce your own fear as well as the fear of those to whom you are opposed.

Develop trust: Any activities which can be taken to help participants feel a greater sense of trust toward one another will greatly assist in managing conflict. This greater trust will not guarantee that the conflict will be resolved, but will reduce the tension and distortion in people’s relationships. Trust is increased by helping people see where they have similar values, goals, areas of agreement and mutual understanding. Meet in a comfortable, non-threatening space and encourage participants to get to know one another.

Increase communication: Encourage participants both to express their feelings, needs, and viewpoints and to listen to others. Reflective listening, the practice of asking people to repeat what they have heard before making a counter-statement can increase the quality of communication.

Increase feelings of competence and control: When we increase our own and others’ feelings of power in a situation, we move towards constructive conflict management. Encourage involvement, participation, knowledge of the situation, practice in conflict situations, and participation in creating the

structure for decision-making or discussion. Affirm your own and others' values. Avoid prejudicial labels.

Establish ground rules: Establishing ground rules for ways to work together provides another opportunity to reduce the sense of threat people in a conflict universally experience. Here are a few examples:

* Use personal statements (I..., my..., our...) rather than accusing (you..., your);

* Describe feelings rather than acting them out or attempting to disguise them;

* Identify sources of information;

* Rather than stating your assumptions about another's motives as if they were true, state your concern as a guess and ask for confirmation or denial.

Learning Creative Conflict

SUGGESTIONS for individual action:

Notice moments when you feel angry or frightened; name the fears within yourself.

When you are in conflict with members of your family or community, also note three things that you have in common.

Read a news article on the nuclear issue; note agreements and disagreements that you have with the author.

Other Useful Resources on Conflict Management Include:

The Things That Make for Peace ... Begin with Children, a four-session course for children, with two sessions on conflict management. \$0.50

Dealing With Conflict, a six-session course for congregations. \$0.75

Peacemaking in the Family, by Mister Rodgers. \$0.50

The three items above are available from the Presbyterian Distribution Service, 905 Interchurch Center, 475 Riverside Drive, New York, New York. 10017

Moving Your Church Through Conflict

Discover Your Conflict Management Style, a self-test which can be used individually or in a study course.

Both above by Speed Leas and available from the Alban Institute, 4125 Nebraska Ave, Washington DC 20016.

This material is adapted from *The Nuclear Dilemma* study guide written and edited by Robert Gribbon and Patricia Washburn for The Episcopal Diocese of Washington.

APPENDIX 2

Getting Started—One Congregation's Experience

The following is from a description of the formation of a peace study group in suburban Virginia, a congregation with both civilian and military members. Parts of it may be helpful to you. The full text is found in "To make peace: a Beginning" by Nancy J. Van Scyoc in ACTION INFORMATION, the journal of The Alban Institute, March, 1984.

Initial Planning and Publicity

* Offering a series was discussed and endorsed by the vestry, fully supported by the rector, and then planned and carried out by a group of four lay people.

* It was scheduled for six consecutive Sunday evenings and publicized in Sunday bulletins, mid-week newsletters, and in Sunday announcements by the rector for several weeks in advance. However, most of the people attending had also received personal encouragement from a friend to attend.

* It was designed and promoted primarily as a small group discussion effort — if large numbers attended, we planned to subdivide into smaller groups.

Clarity about Goals and Ground Rules:

* The planners developed four general goals of the study/discussion and presented them at the first meeting. These were:

- 1) To break down barriers to dialogue.
- 2) To increase clarity about the issues.
- 3) To examine how faith informs the issues.
- 4) To look at implications for our daily lives. The group was invited to add other goals they thought important.

* At the beginning of the planning process, we shared our fears about what might happen in such a group — that it could become a shouting match or a strictly intellectual discussion; that some people might be alienated or that we might be "too kind" to each other; that it might become a technological discussion or that people would feel inhibited in expressing themselves due to their lack of knowledge. To help establish an atmosphere of open sharing we set out some ground rules such as:

- 1) Everyone gets to be heard.
- 2) When someone expresses fears or hopes, they are feelings to be acknowledged, not argued with.
- 3) This is to be a dialogue, not a diatribe.
- 4) The moderator may be "merciless" in intervening to guide group discussion according to the ground rules.



Portraits From A Peace Pilgrimage

Robert Thompson

1964: Dallas, Oregon; Seventh grade

There's that chart again. Right above the blackboard. I wish Mr. Hogan hadn't put it up. It tells about soldiers from our country getting killed half-way around the world in some dinky country near China, I think, called Viet Nam.

Army? Marines? I was interested in "army" in grade school. You know, cowboys and Indians and shoot-em-ups. We didn't need the Army for that, but it was included sometimes. My dad wasn't even in the Army. He taught Morse Code and radio classes for the Coast Guard; he and his friend Otto finished high school a semester early so they could join together. The Second World War was over after they had been in eighteen months. His older brother was captured by the Germans in the Battle of the Bulge but later released. He never talks about it, and we don't see his family that much, anyway. The same for his younger brother. He went to Korea to someplace called Pork Chop Hill. Did the Koreans call it that? I don't know much about the Army and stuff, and I really don't care!

Yeah, who cares about the junk? That's for grownups to worry about. She's really cute! Boy, she sure has changed since I saw her last in the fourth grade. Zowee!

Last night we watched "Huntley and Brinkley" again while we ate supper. I like the music they play at the end. My brothers and I pretend we are orchestra conductors. They told us about some more guys who got killed over in that Viet Nam place. Sounds kinda stupid to me. Why should anybody be over there, anyway? It's just a dinky little country. What a way to go: getting shot up and then being so far from home. Are they buried over there?

Hey, I wish we would get a color TV. They are so neat! I saw a bunch over at Terry's dad's store. It even makes black and white look bet-

Chaplain (Major) Robert Thompson graduated from Northwest Christian College in Oregon and from Emmanuel School of Religion in Tennessee. He is ordained and endorsed by the Christian Churches, Churches of Christ. He serves today at Fort Sill, Oklahoma, and his previous assignments include Fort Knox, Kentucky, and 304th Signal Battalion (Camp Colbern), Korea.

ter! But I know Mom and Dad. They never get anything until it's been out a long time. Wouldn't it be great to watch "The Wonderful World of Disney" every Sunday night in color? And what about "The Man From U.N.C.L.E.?" Man, that would be great in color? That's kinda like Army stuff, isn't it? But it's more exciting! They wear real clothes and put silencers on their guns and have to memorize secret codes and get captured and stuff. Pretty neat! And they don't crawl around in rice paddies like in Viet Nam. I wonder when I'll start shaving? Keith is the only one who's started so far. I hope I can real soon. I'll bet Elaine will notice!

I wonder why Viet Nam can't handle its own problems? What's our country doing there, anyway? It looks like we're playing policeman for these people. And then Mr. Hogan puts up this chart. It's kinda like reading the obituaries.

Hey, that reminds me. Randy and I need to get together to finish those articles for our next edition of "The Monday Gossip." We feel pretty cool putting out our own newspaper, even though the stencil machine fluid does stink. I sure wish I knew how to type, so the words would be neater and easier to read. I had a great time working on it at Randy's house over the weekend. But it does take a lot of time, more than we thought. And the teachers didn't like us pretending that Mr. Hogan got drunk when we reported on their teacher party. Maybe it won't last much longer.

You know, that chart on the wall has a map showing where Viet Nam is, but it is so dinky that I can't figure out where it is. Oregon looks bigger than that country. Can you believe it? My state is bigger than this goofy little country where some of our Army was sent. What's a battalion, anyway? Is it bigger than a division? What's a division for? To divide up the food and bullets? Is a company a place where you meet people?

I think I better start wearing deodorant everyday now. It worked great when I sneaked some of Mom's Ban Roll-on yesterday. Today I'm smelling like the locker room before showers! Yuk! Speaking of locker rooms, I sure want to play basketball this winter, but I'm afraid the coach thinks I'm not good enough. I'm better than John, but the coach always helps him more than me—that's not fair!

You know, something I just thought of: hardly anybody talks about this "Viet Nam War" stuff. Mom and Dad don't say much, the teachers don't say much, people at church don't say much, even the guys on TV don't say much. What's the deal? Doesn't it really matter? Is it just pretend? Nobody from our little old town is over there. Maybe it's some kind of a practice or something. I guess if it's important, they'll tell us. So I think I'll just forget about it.

Hey! Mr. Lentz just walked into the room waving some papers. He's saying, "I got mine!" with a big smile on his face. Wow! It's one of those new Ford Mustangs like Mr. Graham got last month. Boy! I can't wait 'til break to go outside to see it! I wonder what color he chose? I hope I can buy one someday.

Summer 1970: Salem, Oregon; "The Graduate."

It's kinda nice to be driving alone tonight. I like the other kids I commute with, but this silence feels good. And this night shift is feeling good, too, now that I have a pattern of sleeping during the day. Not many jobs around that pay this well, either, especially summer hire.

Oh, there's that song again on the radio. I can't figure out if I like it or not. It sort of haunts me like a crazy dream. "All we are saying is give peace a chance." Yeah, why not? Isn't peace really possible? What's the matter with giving it a whirl? I've been watching news about Viet Nam since I left grade school. And here I am, the supercool "high school graduate," and the "war" is still going on! What's the deal, anyway?

It's been like a toothache. Yeah, that's it, a toothache that goes away—or you think it's gone—and then when you bite down on something at some unpredictable time, bingo! It says, "Hey, you, remember me?" What's taking this "war" so long?

I want to get on with my life; is this thing going to get in the way? It hasn't really interfered yet. But what if I get drafted in college? My lottery number is 114—that's pretty low. Good grief, I could be over there myself in less than a year from right now! That's ridiculous. No, that's scary! I know that I haven't decided what career I want, but I do know that packing a rifle around Asia and standing in for some VC's target practice is not on my consideration list. Our town is so small that I don't know anybody who has gone over there, but I don't need first-hand reports to convince me. Maybe I should join Brian's church; they are all conscientious objectors.

"All we are saying is give peace a chance." You know, I think this song was done by a bunch of lazy potheads. All they do is repeat that line over and over. Not much to it.

But is that what is missing? Giving it a chance? Why don't people just sit down together and talk about what's bothering them and settle their differences calmly?

Boy, am I confused! Whenever I think about all this too much, I feel like those times at Halloween when I was little—scared that I would get scared. Being tense about being scared is sometimes worse than the scare itself. You dread it and dread it: more fright waiting for it than when it finally happens. Is that what I'm doing? Being more afraid of fighting than it would really be? But how could it be? I could get shot! Or punctured with stupid pieces of a hand grenade! Or step on one of those deadly homemade booby traps! What a painful, ugly, horrible way to die, thousands of miles from home. Would I be buried there? What if I got blown up so badly that they couldn't find enough pieces of me to bury?

I remember talking to Dave at his college last winter. The first draft lottery was done several weeks before I saw him. He said that all the guys with low numbers were sure that they would be drafted, so they all drowned their sorrows by getting drunk. All the guys with high numbers were sure that they would not have to go, so they celebrated by getting drunk. All the guys with in-between numbers were nervous and uncertain about whether or not they'd be going, so they soothed their tension by getting drunk. He

thought it was funny. I was trying to figure out which group I was in. Not the drinking part, but "what's my chances of going in?" group. At 114, I technically qualified for the low-number group, but I somehow felt a little protected by my three-digit number.

"All we are saying is give peace a chance." I've never been in a protest. They don't have any around here. But when I get to college this fall, should I join in one? Shouldn't we express our objections in a public way like that? Doesn't the protest of thousands influence the government? But I don't want to get in any trouble. I've seen kids on TV: arrested for standing in the wrong place or something. Some of them go limp when the police take them away. Is that cool? I don't think I have the nerve for that. Does it do any good? Does it matter if it does any good? Do people have the right to disagree? Should they behave like that?

"All we are saying is give peace a chance." I don't think I like that song. But it still bugs me. I remember visiting the Coliseum in Rome last summer. What a crazy deal? All that violence and death, and people called it sport! Well-trained men pitted against each other until one died. Staking out living people like pieces of raw meat for hunger-crazed, wild animals. Those wealthy Romans were sick in the head! They weren't even mad at anyone, yet they allowed real live people to get mauled to death. I think I understand fighting in self-defense; maybe that's okay. When some people get real angry and never learn self-control, I can see how they could assault another person, even though I still think that's wrong. But that disregard of life in the Coliseum makes no sense at all. Even professional boxing seems like child's play in comparison.

And that's what war seems like, too, in a way. It's like a contest between two men, only they don't compete—they force other people to take the risks. That's not fair, is it? Let them slug it out.

Mr. Knight, the English teacher, claimed that he was a total pacifist. Said he was against harming anyone, even if someone was harming his family. I wonder what his wife thinks of that. What would I do in that situation? If God made all persons, who am I to say that some are better or worse than others? Who am I to try to end someone else's life? Or could I do it? Would I do it, if I was scared or angry enough? If the choice was either him or me? Oh, God, what is right? I want to know the truth; I want to do the right thing, but I honestly don't know what is the right thing.

For instance, what about that guy in "LIFE Magazine" who was almost denied his request for conscientious objector status? They said he needed to object for religious reasons, but he claimed to be agnostic. The pastor of the church where his family worshipped defended the guy's sincerity, so he helped him get the CO status. But the pastor himself said he was a hawk and thought all patriotic Americans ought to be willing to fight. That's why I'm confused. The believer—the clergyman approves of taking life, yet the unbeliever wants to sanctify it. Shouldn't it really be the other way around? If anybody should stand up for the built-in value of all persons, shouldn't it be the ones who understand that all persons come from the creating hand of a loving God? Why would an agnostic care?

Sometimes I'm not scared at all. It's almost as if I'm completely willing to let happen whatever will happen, like the "trusting the Lord" stuff I've heard. I'll just go off to college and see if my number is called. Then if I do go, I'll know God wants me to go. But do I really believe that way? Besides, maybe what I'm feeling is really not a lack of fear at all. Maybe it's avoiding the whole thing, or at least trying to avoid it. Maybe I'm trying hardest of all to pretend "it'll never happen to me."

"All we are saying is give peace a chance." But God, You know that I don't want to go. I'm not sure what to do with my life, but pushing up daisies in a strange place is definitely not being considered. "Where have all the young men gone? Johnson sent them to Viet Nam." I've sung that one a few times, with sarcasm and pride. And I don't want to be one of those sent. Yeah, God, how could You want to send anybody over there? You know that I want to learn more about You; I want to understand life. I feel as if I'm just beginning to get a handle on things. I've felt the darkness lifting which was draped over me for most of my life. And I guess it's possible that I could become a pastor myself someday, even though I'd much rather be some kind of a teacher. That's a noble goal, isn't it, God? I'm not out to make a bunch of money or get famous or powerful. Please let me live to figure out things better. I deserve that much, don't I?

But what do the Vietnamese deserve? What about the photos I've seen from over there? What about that disgusting one of the police chief firing a pistol pointblank into the head of a prisoner with his hands tied behind his back? What an amazing photo, taken at the instant the trigger had been squeezed. And the prisoner doesn't look dead yet because he's still involuntarily reacting to the vicious bit of metal cutting its way through his brain. What about the photo I've seen in several magazines, the famous one of the little girl running toward the photographer? The pitiful creature is wearing nothing but napalm burning on her back. The terrified look on her face terrifies me. Her suffering seems so complete that maybe a swift death would be merciful.

I cannot believe that I see cruelty like this. A prisoner shot in the head. An innocent child suffering. It's one thing for people to fight each other; bringing all of it to the world—and to me—through mass media is quite another matter. Is there no dignity at all in war? Is privacy totally ignored? Is nothing sacred?

I remember flying over the Pentagon just a few months ago. What a remarkable building. Whoever thought of that odd shape and huge size? If our country spent the money to construct that enormous thing, think of the money we spend on "defense." What's the matter with using all that money to help people go to school, stay healthy, live safely, contribute to society?

"All we are saying is give peace a chance." Yeah, that's a dumb song; I'm sure now. But what about me? Viet Nam? Fighting? Dying? I don't know! "But I am poor and needy; make haste to me, O God! You are my help and my delivery; O Lord, do not delay" (Psalm 70:5).

Here's a good parking spot. I even got here a little early.

1984: Fort Dix; Chaplain Officer's Basic Course; Map Reading

The weather is below freezing, the room is warm, we are tired: "the spirit is willing, but the flesh . . ." And I really want to learn this material. The first aid class yesterday was helpful, too. But the sergeant's memorized/computerized delivery encouraged our sleepy heads in that warm room, too. "It's only eight days," I thought, "and the training is important." Frustration in check.

I like MAJ Davis, the instructor. And I do like the Army—so far. Well, not exactly like, as in, "yeah, this is what I've always wanted to do." But like in the exploring sense. My five years in local congregations were exploring, too. I prefer variety, and the Army seems to offer it: a variety of jobs, schooling, and places to live. And the inter-faith cooperation appeals to me. So here I am, all the way across the continent from where I was reared, playing Basic Training as a baby chaplain, with a thin strip of black fabric lying tentatively on the shoulders of my field jacket.

"Make a fist and look at your knuckles." An amusing way to learn terrain features! Sitting up front on the left, I notice someone enter the classroom with quick strides. It's our course manager, Chaplain Litorja. He holds a document with a secret classification cover on it. He asks MAJ Davis to speak to the class. "Today at 0600 hours Zulu time North Korean soldiers in mass crossed the DMZ and invaded South Korea." The shock echoes his words in my sleepy head, and for a few minutes my soul hides behind my body. President Reagan will speak on live TV at noon today. Training will be increased to six ten-hour days a week. All our orders are frozen until further notice. He looks to the back of the room at Chaplain Quincy Scott: "Would you come with me, please?" Scott runs through the center aisle as Chaplain Litorja finishes with, "We'll give you more information as we receive it." And then they are out the door.

Like a magnifying glass poised over an innocent ant on a bright summer day, all eyes in the room immediately rivet on MAJ Davis. In his usual quiet stoic manner, MAJ Davis says, "Well, there's nothing we can do now, so let's get on with our class." We look again at our knuckles. But the room has changed: seventy five baby chaplains are in a state of subdued panic. Frank leans over to me and mutters, "This is a fake, right?" I tell him that I hope it is, but inside I am churning.

What I had feared the most about joining the Army is now staring me right in the face. I feel helpless, angry, scared, and alone. The purpose for which all of us joins the military is no longer a polite and distant possibility. And I want no part of it. What a fool, I chide myself. You didn't come in the Army for this! I think of my wife and son across the country staying with her family, completely unaware of the coming disaster. Will I get to see them again before I go? What will that first phone call be like? I'll bet I don't get to call them before they hear about it on TV. But it's not true, is it? This is just a game, right?

Frank leans over again. "My dad was a medic in the Korean War." My ears prick up: "Oh, yeah?" I query. "Yeah, but I never knew him; his

aid station was bombed." Awkward silence. I finally muster, "That violates the rules, doesn't it?" "Yeah," and his voice trails. I feel stupid. I am staring at my palms now. Frank is staring at the map.

MAJ Davis is talking about contour lines. I sneak a glance at other persons; deep lines contour their foreheads and furrow their brows. Our Korean-born chaplain, Paul Buck, is weeping quietly.

Frank whispers again; he is a Reservist, working on a Ph.D. in New Testament at Emory University. "I hope I can go on active duty." Take my place, I think. Here am I, go for me. "My denomination is pretty full for active duty right now," he says. "So if they don't let me go, I'll switch over to infantry." Before I can register my surprise, he announces the obvious, "I want revenge."

I wish I had enough courage to want some revenge. I wish I had church, and community? How often has war destroyed them? I want to be different. I don't want to be a part of the madness. Let me hibernate in a small tucked-away town with my family as the rest of the world goes to hell in a handbasket. Lots of folks survived that way, didn't they? During the World Wars, Korea, and Viet Nam? I'll take one of those slots. Oh, why did I ever agree to do this? I'm stuck.

"MAJ Davis?" John Sweigart, a former line officer, stands up. Thirty minutes have gone by; it feels like three hours. "My wife is Korean; all her family is over there. So are the families of Chaplain Buck and his wife. We'd like to take some time right now to pray for their safety and for the whole situation."

MAJ Davis looks at him quietly for a moment. Then he tells us: the scenario is a simulation; South Korea has not been invaded, Reagan is not going on TV, our course will remain as scheduled. My emotional bladder empties. It warms my soul with its unpleasant aroma, but I don't mind. It is a fake. It is all over. Nothing is happening. Everything is OK. It is all the same.

Except that I know I will never be the same. Not now.

1986: Republic of South Korea; DMZ Tour

Oh, no. Here we go again. I thought I had resolved this thing a few years ago. But now I feel like I'm slipping once more. This is Forward Thrust. Today I step over the line into North Korea. Today I stare at honest-to-goodness North Korean soldiers carrying loaded weapons. "While you are here in the DMZ, do nothing unusual with your arms, legs, body, or face. Make no gestures toward the North Korean soldiers." Hey, no problem from me.

As we stop and then drive through each checkpoint, I feel as if I am whatever it takes to be willing to go. But I am not.

What a way to die, I think. Some little unfeeling bit of metal will violently jam itself into my body, and I will bleed to death. Or maybe I'll step on a mine or be a grenade's target, so I will get snuffed out fast and leave little to bury. I would not mind that death compared to a POW's life. Going slowly. Losing weight. Sitting near your own waste. Mindless interrogations to make a prisoner mindless. Torture—how and what? Oh, Lord,

could I do anything about the pain? Mind games of intrigue, suspense, and betrayal. And I've never made my peace with rats and creepy things—would I somehow get used to them? Would they take me out and shoot me anyway? Do they shoot you for talking or for staying quiet? Give it to me quickly, please! How can I stand it?

I hear Frank's voice again: "I don't want to leave Tricia and the kids." He sounds protective, but there is also loneliness and a certain desperate hollow timbre. Yeah, me too! What about my Barbara? Next month will be our eleventh wedding anniversary. For most of those years one of us had been in school; we are just getting our feet on the ground and trying to establish a normal lifestyle. And what about our William? The child we were told we would probably never have; the joyous surprise after five years of infertility, miscarriage, and surgery; the wonderful bundle who put our adoption application forms into a back file. Will I ever see them again? Won't they go crazy with grief? At least I know they are safe; they won't know a thing about me. I'll never get to see William take his first step or run up and throw his arms around my neck and say, "I love you, Daddy!"

Isn't this what really counts, anyway? Oh Lord, send me back! I'll work in factory the rest of my life for the privilege of living with them. What ever happened to nice, clean, simple virtues like work, home, church? The sun is shining through a gorgeous blue sky on this warm autumn day: What a contrast to the potential for destruction and killing that focuses on these few acres along the 38th parallel.

People still live up here! It looks like any other rural area I've seen in this country. With harvest just completed, our bus is greeted by dozens of small stubby rice fields which appear as if they have just visited a barber in basic training. The people stay here because they have four times more farmland than the national average. Their presence is also good propaganda against the north, who wages a pretty good campaign of their own with that ghostly village of theirs a few hundred yards away. The guide says that music and speeches regularly encourage the South Koreans to defect to the north where "true freedom" dwells. Their national flag waves invitingly atop a flagpole longer than a football field. What is such a monster doing out in the middle of nowhere? Ooops, I almost forget where I am for a minute. And the South Koreans have their own tall pole and long flag out there.

And the same childish competition is seen in the negotiation room. When the talks first began thirty-three years ago, the game was, "who can bring the biggest flag and pole for the table?" After several rounds of jousting, the two sides agreed to let one side bring a longer pole and the other side a larger base (or something like that). Is this what psychological operations is all about? I thought we were dealing with adults here.

We are. And that's what scares me. Adult who act like kids. Isn't that what fuels madness like this? "What causes wars and what causes fightings among you? ... You desire and cannot have so you kill that you may obtain it" (James 4:1ff). You can say all you want about political intricacies and economic balances and sociological dynamics: at the heart of the matter is greed or revenge. Is that too simple?

We are waiting for our turn to tour the area. We are waiting in a club. A club! A quonset hut erected however-many-years-ago to provide amusement for officers serving here. Another contrast in madness? Certainly these men can greatly benefit from a break in their tension-filled duty in this most demanding of Army assignments. Certainly the club is the Army's standard "treatment of choice" for tension. But it does not seem to fit: officers in my unit buying beer and mixed drinks, laughing, telling "war stories," and lazily gazing at mementoes on the walls. Some of these mementoes recall the grisly death of two US Army officers near the Bridge of No Return at the hands of angry North Koreans in 1976. The UN Forces wanted a tree cut down which was interfering with surveillance; the North, of course, wanted it to stay up. Someone photographed from a distance a few scenes of the incident. And here we are staring at all this as if it were a display of dinosaur bones! I'm not very good at mixing revelry with brutality. Maybe I'm simply not "used to it" yet.

In a way I don't mind this inner upheaval that has been going on since I joined the Army. It's been a clue, hasn't it? A clue that this matter needed my attention. It's time to take my head out of the sand and face reality, live in the real world. I've been chronically critical of American Christians for what I think is their (our!) economic and social arrogance, but it looks like I need a little conversion myself.

My fantasy career has really been an escape. My dream to be a college professor has not been based solely on my academic interests. It has served another equally important function: to keep me insulated from the world's suffering. What kind of a minister does that make me?

Apparently I backed into the military. My shoulders were not squared, my head and eyes were not ahead, my back was not straight. I stared hard at the factors which appealed to me—income, travel, variety, challenge and deftly avoided the heart of the matter: religious support for soldiers in combat. What did I know about military discipline, the horrors of war, the frightening loss of hope? I guess I'm finally coming to attention.

What do I now see? That war is ugly and life is not fair? I am very much aware of these impressions. They are the reason I have been rattled. I need to see them in a better context, in a broader perspective.

For instance, is war the worst tragedy which visits humanity? What about the strife and brutality we all witness regularly within our own "civilized" nations? Every year in our country alone, 30,000 persons commit suicide. Other deaths by murder occur by the hour. Every two years drunk drivers kill as many persons on the highways as the United States lost in our ten years of fighting in Viet Nam. The number one health and workplace problem is alcohol abuse. We have become sickened and then anesthetized by family violence, white collar crime, blue collar crime, materialism, and irresponsibility in many forms. How can I dread the possibility of going into combat? I live in a violent society! I could be struck with multiple sclerosis. I could end up with any of several forms of cancer. Radio waves might be causing leukemia in children. Is the water safe to drink? Will the Southwestern states run out of water?

So I see all this, too. It does not at all comfort me, but it opens me up to see the cruelty around me and points out the one-sided fear I have harbored.

And what about people? How have other persons coped? One man who has intrigued me is Robert E. Lee. He was serious about God and the church, according to what I've read about him. In the absence of a chaplain when two soldiers were killed in the Mexican War, Lee "did the funeral" by reading from the Anglican Book of Common Prayer, which he used himself for daily prayer. Yet Lee led the Confederate Army. All who worked with him, from NCO to generals, respected him deeply for his quiet competence. And he had always been that way, from his early years in Georgia, Missouri, and Texas. He wasn't the "golden boy" who had been slated for stars straight out of West Point (though he did graduate second in his class there). He simply did his work conscientiously, not asking for favors or "brown-nosing" men of influence. And he didn't like many of his jobs: he tolerated lack of adequate personnel, funding, materials, civil cooperation, and/or absence of his family. The voluminous existing correspondence from his pen to various family members and friends reveals his dissatisfaction, but he apparently was not bitter or grouchy with his colleagues and subordinates. When another man was promoted instead of him, he praised the man's qualities in spite of criticism from other officers. His career before the American Civil War cannot in any way be considered exciting or fulfilling.

And when secession started among the southern states, Lee agonized over which way to go. The Union offered him a generalship, indicating its high regard. As he left his command in Texas when that state seceded, he was treated rudely and detained as a Union Army officer! He wrote to friends that division was wrong, that the seceding states were wrong. But when Virginia joined the faction, his mental anguish reached its peak. Whatever I may think of his reason, he finally chose to go South because of Virginia: he could not bear to think of raising arms against the people of his native state. A letter written to a captain after his decision said that Lee hoped the young man would be able to make a clearer decision than his. After the disastrous charge of Pickett's men at Gettysburg, Lee greeted the stunned survivors streaming back with profuse apologies and later his resignation, which was refused.

Here was a man torn by loyalties but who could still serve loyally. He inspires me. He had faith, humility, along with great competence and loyalty. He could live with life's injustices and bear them nobly. I need these qualities.

Joshua Lawrence Chamberlain, a Union officer, also inspires me. Like Lee, he had a deep religious foundation, teaching Sunday school and even graduating from seminary (in Bangor, Maine). When the war began, he had been teaching college for five years. He volunteered for a commission against the faculty's wishes and practically sneaked away to accept it. He believed that his duty was to serve during this war. With nothing more than some drill and ceremony acquired as a teenager, Chamberlain studied the art of war each available evening in his brigade commander's tent. He quickly distinguished himself for his courage (a lieutenant colonel on the

front lines), disciplined fairness with soldiers, skill, and tactical creativity. His bayonet charge down Little Round Top as one of the most important single actions in the Battle of Gettysburg. He refused to execute or even jail more than one hundred deserters, who later served critically at Little Round Top. As with Lee, the men loved him.

He saw his share of suffering. At Fredericksburg, he spent one night protecting himself by piling dead men around him. Fourteen times horses were shot while he was riding them; he himself was wounded six times. At Petersburg, the surgeons were ready to give up on a hip-to-hip Minie ball wound. His obituary was printed in newspapers twice.

At Appomattox, Chamberlain (now a brigadier) was chosen to accept the Confederate surrender. As the hundreds of vanquished moved past, Chamberlain led his men in a salute to their honor and bravery. The Union generals (mostly West Pointers) offered this militia-man with three years service a Regular Army generalship. But he returned to Maine to serve there as governor and then faculty member again, even president, of his college. He lived to age eighty-five.

Here was a man with exceptional courage, love for soldiers, discipline and training, and a creative approach to fighting. He earned a seminary degree, as I have done. He taught college, as I have wished to do. Yet he chose to serve in the military and distinguished himself there. I need these qualities.

Someone else comes to my mind: Karol Wojtyla, better known today as Pope John Paul II. Born in war-torn Poland to an older couple, little Karol lost his mother during his grade school days. Several years later, his physician brother died from a sickness contracted from a patient. Left alone with his father in meager circumstances, Karol excelled in school, especially in languages and learned to speak six. Though quiet and serious, he loved drama, poetry, and music, and seriously considered a career in the theater. He spent two years drafted into hard labor with hundreds of others, then attended seminary underground, disappearing publicly for a time. His early years as a priest were marked by simplicity, humility, and devoted service. He earned a doctorate, published several works, was "promoted," and gained a growing, reputation for pious, articulate devotion to Christ and the Church in his proud country chafing under oppressive leadership. His elevation to the papacy surprised no one more than him, and to the delirious delight of his fellow Poles.

The nobility of these men inspires me. They gave, they risked, and they gave some more. They learned the importance of serving. Why am I in the Army? Why have I done anything, for that matter?

These people are heroes. Real heroes. My heroes. And there's more of them. Dozens more, hundreds more. Filling the pages of history, living and serving others even as I breathe at this moment. Men and women who have found the key to life. And these people invite me to join them. They have painted a new backdrop in front of which I can play my life.

The present is so attractive: fine furniture, fashionable clothing, shiny new car; TVs, VCRs, computers; programs, praise, promotion. The

heroes' backdrop: a huge garden plot newly planted, teeming with the potential for flowers, food, and weeds. My role in this drama: tend the garden. Care for the tender plants which will slowly and gently push their way up through the soil of life to greet the Son. The Son shines brightly from the brilliant sky, offering to photosynthesize His nourishment for the plants.

I need to make sure I'm in the right play. I want to choose the stage with the best backdrop. Finally things begin to make more sense to me. Or maybe I'm ready to hear them now. Things like, "A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth, she no longer remembers the anguish, for joy that a human being has been born." (John 16:21) Things like, "Looking to Jesus, the pioneer and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame." (Hebrews 12:2) Things like, "You are the salt of the earth," and "you are the light of the world." (Matthew 5:13ff)

Maybe my faith, Heavenly Father, is beginning to take on some cosmic and enduring significance. The anguish is not the ultimate. The sorrow does not stay. Not for me; not for anyone.

To face the ugliness of war and be willing and ready to participate in it is to help me identify with Christ. Facing it forces me to share somehow with the millions who daily suffer with the ravages of war. I am not some kind of a Roman patrician, neatly avoiding life's harsher elements. Do I think I am better than the Son of God, my Redeemer, the Suffering Servant?

And what of justice? The world's justice has created the world's smallest minority group: the rich and powerful. God's justice is different from that. It is accomplished in the eschaton, the later fulness, which I do not comprehend but in which I hope confidently. War is only one of the painful reminders of life's cruelties. God will make all things new.

So each day is a gift from our Heavenly Father. I cannot by myself cure any diseases or halt the spread of oppression. But each day carries its own opportunities: some work, some play, some people.

The big look at the big problems will only dishearten me. I can manage this day with God's mercy and wisdom. Is that partly what Jesus meant, "Do not worry about tomorrow.... Let today's own troubles be sufficient?" (Matthew 6:33)

We're supposed to get back on the tour bus now. Back down the road at Camp Red Cloud we will have a Hail and Farewell at the Officers Club. Our journey today is over. It was tense and thought-provoking; it was worth it. I feel the best I've ever felt about this issue of war and peace. I haven't given up my idealism, but it feels more properly mixed now with some realism.

"Now may the God of peace—Who brought up our Lord Jesus from the dead, the great Shepherd of the sheep—make you complete in every good work to do His will.... Amen." (Hebrews 13:20ff)

The God of peace. Amen!

Reflections of a Peacetime Veteran

Robert B. Slocum

I was standing in a hallway of the Pentagon, lingering over one of the prints of combat action which decorate the Pentagon halls. Maybe it was the picture of a fighter plane swinging down low for a strafing run, with streaks of red and gold to represent its deadly greeting to the people below. Maybe it was one in a series of pictures that seems to paint the "adventurous" side of war, the "glories" of conquest. Whatever the cause, when I looked at the painting, something down inside of me cringed.

I don't think it was cowardice or squeamishness. I was proud of the uniform I wore. I'd volunteered for my commission and willingly extended my tour of duty to take the assignment that had brought me to Washington. But there was something in those pictures that was working on me. I didn't want to hear out my feelings. I wanted to get away from the pictures, but I couldn't let them go. "Oh, God, am I a part of this? Is this me, too?"

I was well aware, of course, that our mission in the Air Force is "to fight and to fly." I had heard it many, many times; and I was comfortable with it. I'm no pacifist. But as a Christian, I yearn for the time when "nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 1:4). And in the same way, I yearn for the time when we won't need locks for our doors, or banks for money. But we're not there yet. We're still looking for the coming of the Kingdom in its fullness. And in the meantime, we do well to face the realities and needs of our situation today. One of those realities has to do with national defense.

I took my commissioning oath "without mental reservation." As a judge advocate, the great majority of my time and attention was taken up with professional legal work—seeing clients, reviewing documents, consulting with decision-makers who wanted advice. So the bulk of what I did in the Air Force was not so different from the office practice of my civilian counterparts. But every now and then, the reality of military mission would break in on me. I was the mobility designate from my office at one time. As

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such, I had a share in the warehouse on base that housed the equipment bags for a mobility situation. Somewhere in that warehouse, one of the bags was mine. It contained, for example, the lens inserts for the gas mask I would wear in case of combat. I didn't want it to happen, but I was as ready as I could be. Thankfully, that call never came.

One time I was called out to accompany the explosive ordnance disposal team as they went to find "a bomb." It turned out to be a HEAT (High Energy Anti-Tank) round, left in the Louisiana countryside after the military exercises of an earlier generation. It was crusty looking, showing signs of age, and maybe deadly. The sergeant laughed darkly as he sealed it in a container: "You always feel better when you put it up." What he said puzzled me, until I figured the shell could probably do as much to us (container and truck and all) as it ever could to the armor of a tank. Again, the real world of real war intruded on me and my office practice. A shell that could explode at any moment; two men who were not cowards but who did not want to die in a fiery explosion. On our way back to the base, across the bumpy country roads of backwoods Louisiana with the shell in the rear of the vehicle, we didn't talk of the "glories" of service. We were very quiet.

The men and women I met while I served in the Air Force were neither flagwavers nor trumpet-blowers. For the most part, they didn't want to hurt anybody and they would be the first to help if they could. They knew their jobs, accepted their jobs, and were ready to do their jobs to the best of their ability. They were ready to fight and fly, or help the ones who did.

They were also peace-makers. As a defense attorney, I saw commanders who would patiently listen for hours and hours when an airman was in trouble—commanders who would consider and give a second chance when it seemed right. I saw people who weren't worried about their job description when there was something decent to be done.

One day a cow and her calf wandered onto a target range in the forests, and the report came back that one had been hit. I found myself on the way to the range with the airfield manager. When we arrived we found the cow had been dropped in her tracks by a single shell, but her calf was still very much alive. The airfield manager—a middle-aged lieutenant colonel—explained that the calf could never survive on its own. We had to catch it, he announced. But the calf didn't want to be caught.

So my friend the lieutenant colonel tried to sneak up on it, walking on tip-toes in his fatigues. He would get within about five yards while the calf eyed him suspiciously—and then the calf would be gone, darting between us at an angle than neither of us could cover. Finally, we had to give up on catching the calf. There had been nothing about calf-catching in my training, legal or military. The next day they sent an airman from Texas out to the target range, and he roped the calf in a matter of minutes.

Why was the airfield manager tip-toeing around in his fatigues on the target range to catch a baby calf? Maybe he wanted to minimize a potential claim that might be brought against the government for damage to livestock. But I don't think so. He cared about the calf. He didn't want it to die from starvation without its mother, or from the next practice barrage. That morn-

ing the lieutenant colonel was doing his duty—as a soldier, as an officer, as a peacemaker.

The fighting glory scenes in the Pentagon pictures don't show any of that in their portrayal of military life. The drum rolls are too loud. The pictures gave no hint of the gentle, strong people who pray that they might never have to do the job they are ready to do.



Just War Tradition In the Nuclear Age: Is It Ever Moral To “Push The Button?”

James L. Carney

The White House, 31 December 1997

“Mr. President, Mr. President, wake up!” The voice was low but urgent. Adam Cunningham, forty-second President of the United States, roused himself slowly, leaning one elbow as he stared bleary-eyed at his digital alarm clock. “3:30 a.m.,” it dutifully reported. A cold wintry morning in Washington on the last day of 1997. “What is it, Ben?” he asked his military aide, LTC Ben Thomas. “Sir, we have confirmed reports of a massive Soviet ICBM launching. We estimate approximately 1,500 warheads are inbound at this moment. As you know, our Space Defense System is not fully operational yet. What’s up there, though, should destroy approximately thirty percent of the inbound missiles. An additional 600 missiles appear to be aimed at China. Initial detonations to generate a massive electromagnetic pulse are expected in approximately twenty minutes with the bulk of the attack, probably targeted on our missile silos and our air and submarine bases, anticipated 5 to 10 minutes later. We have also received a message from Premier Lenintsov on the Hot Line. Our own strategic forces are being alerted now, Mr. President, and await your counterattack order.”

Cunningham leaped to his feet, struggling to think rationally in a storm of thoughts and emotions. Forty-five seconds later he was in the White House Situation Room reading the Hot Line message from Moscow.

“Mr. President,” it began. “We deeply regret that we have found it necessary to launch a preemptive strike against your country to protect our own nation against the preemptive strike which you planned to launch as

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soon as your SDS defenses were fully in place next year. However, we have only targeted your strategic military forces in this first strike. Washington will not be hit. Nor will New York or your other major urban centers. If you withhold any counterstrike, we will not launch follow-up attacks against these important targets. But if you do respond, then our reserve rockets and our SLBMs will be launched against the entire political and economic infrastructure of the United States. As you know, more than 150,000,000 Americans could die in such an assault. We will be watching our radar screens for your response. I assure you that we will be magnanimous in victory and will provide all necessary assistance to enable your great country to recover from this misfortune and to take its place as a full partner with the socialist nations of the world.”

The Hot Line stood silent as President Cunningham gazed at it with a numb mixture of fury and horror. “Mr. President,” Ben interrupted the chaos in his mind. “We must give the order to launch or it will be too late!” Cunningham stared at him. He thought of the inbound missiles and the millions of deaths and incalculable damage that were bound to result even if Lenintsov was not lying about the initial targeting. He also realized that deterrence had failed; the great colossal gamble that the world had been safely betting on for over fifty years had failed! The nightmare had come true! Now he, one human being with no chance for meaningful consultations with any of his principal advisers, had to decide whether to double the ante for a postnuclear world. He thought of his grandchildren and the Soviet children he had seen and met on his summit visit in 1994. He recalled the tenets of his deep Christian faith and its proscriptions against unnecessary killing. Killing, slaughter, massive annihilation—no words seemed nearly adequate to describe the Death which was on its way. But he also thought of the Soviet treachery. He remembered the Iron Curtain and the repressive puppet regimes which sprouted up everywhere the Soviets achieved power. He grimly contemplated a future stretching endlessly forward in which the dreams of democratic freedoms throughout the world would vanish inexorably in a stranglehold of gulags. Even the memory of the world’s greatest experiment in democracy would fade as Soviet revisionist historians rewrote the events of the Twentieth Century to exalt the achievements and innocence of the USSR and denounce the perfidy and aggression of the western democracies. It also occurred to him that Lenintsov was simply lying, that the major urban centers of the United States were indeed targeted in this first strike.

It was now 3:38 a.m. LTC Thomas announced the President’s helicopter was ready and pressed him again of the decision to launch a retaliatory strike. President Cunningham paused for a silent prayer requesting guidance and turned to his aide with his decision: [To Be Continued]

The Nuclear Dilemma

The foregoing scenario is fictional and many would say it is highly implausible. But it could happen. It is possible that one human being will

suddenly find himself or herself confronting the failure of nuclear deterrence in one awful moment of decisionmaking. Could he or she morally elect to respond with a major counterstrike? Although the policy of nuclear deterrence which has formed a military shield of the western world (as well as the eastern world) for the past 42 years has rested upon the opposing side's belief that the threat would be carried out if the other side were attacked, nearly all analysts of just war tradition would say that the President may not morally respond with a major nuclear counterstrike against Soviet population centers under the circumstances presented above.¹ In other words, the policy of "Mutual Assured Destruction," or MAD, is immoral.

But today's "nuclear moralists," while quite correct in their analyses and conclusions about the incompatibility of modern total war with any reasonable philosophy of ethics and morality, nonetheless cannot provide us with a key to escape this trap we have built. No sane person would hesitate to condemn modern total war, much less nuclear war, as an abomination against humanity. Yet this kind of war remains a very real possibility.

The Nature of Man

There is a fundamental premise which underlies the just war tradition: the unchanging nature of mankind, a nature in which good and evil always coexist. Nearly all human beings commit immoral, wrong, unethical, sinful—call it what you will—acts during their lives here on earth. These acts include killing other human beings. Because of this unfortunate propensity, it has been necessary for man to defend himself from aggression if he would prolong his stay on this planet for any appreciable period of time. This requirement, in turn, has led to the development of rules of conduct (the just war tradition) for the management of such mortal conflicts so that their purposes would not be lost in the struggle.

Perhaps unfortunately, our technological skill has steadily advanced, despite the almost complete lack of corresponding moral progress in the character of humanity as a whole. As a consequence, wars have become more and more brutal and destructive as man's tools of war have become more and more efficient. In 1945, human beings achieved the power to cause incomprehensible destruction and loss of life² and perhaps severed for all time any rational connection between all-out war and international politics. Yet the need for self-defense has not diminished and is not likely to do

¹See, for example, James Turner Johnson, *Can Modern War Be Just?*, p. 193; Michael Walzer, *Just and Unjust Wars*, pp. 269, 282–283; National Conference of Catholic Bishops, *The Challenge of Peace: God's Promise and Our Response*, Art. 148, p. 47; Paul Ramsey, *The Just War*, p. 247; William V. O'Brien, "The Failure of Deterrence and the Conduct of War," in *The Nuclear Dilemma and the Just War Tradition*, eds. William V. O'Brien and John Langan, S.J., pp. 158, 176; Albert Carnesale, et. al., Harvard Nuclear Study Group, *Living with Nuclear Weapons*, p. 157.

²Perhaps never was an utterance more perfectly attuned to its occasion than J. Robert Oppenheimer's quote from the Bhagavad Gita, 94:15, on July 16, 1945 at the explosion of the first atom bomb: "I am become death, the destroyer of worlds." *Bartlett's Familiar Quotations*, p. 861.

so in the future. After eons of bloodshed, there is no reason to hope that mankind will evolve in this life into a more benevolent creature who does not resort to aggression to obtain unjust ends.

Just War Tradition

Let us review the principles of the just war tradition as it has developed through the centuries. The tradition is divided into two sections: one refers to the justice of deciding to participate in a war; the other refers to the rules of morality which govern the way any war may be conducted.

JUST WAR PRINCIPLES

Jus Ad Bellum (Just Recourse To War)

- Just Cause
- Legitimate Authority
- Just Intentions (Attitudes and Goals)
- Public Declaration (Of Causes and Intents)
- Proportionality (More Good than Evil Results)
- Last Resort
- Reasonable Hope of Success

Jus In Bello (Just Conduct In War)

- Discrimination (Noncombatant Immunity)
- Proportionality (Amount and Type of Force Used)

Jus Ad Bellum

Just cause. Just cause means having right on your side. In general, just cause embraces four types of situations. First, and most important for purposes of this discussion, is self-defense against unjustified aggressive actions. Self-defense is the only just cause formally recognized in modern international law.³ Three other types of just cause are the right to intervene to protect one's "neighbor," the right to punish wrongdoers, and the right of the state to protect its fundamental ideology.⁴

Legitimate Authority. Legitimate authority means the lawfully constituted government of a sovereign state. Only the primary authority of the state has the power to commit its citizens to war.

³Cf. the League of Nations Covenant, the Kellogg-Briand Pact (Pact of Paris, 1928), and Articles 2 and 51 of the United Nations Charter; Johnson, *Can Modern War Be Just?*, p. 19 and Johnson, *Just War Tradition and the Restraint of War*, p. 30.

⁴Johnson, *Can Modern War Be Just?*, pp. 19, 176. See, also, Abbott A. Brayton and Stephana J. Landwehr, *The Politics of War and Peace: A Survey of Thought*, pp. 64-66.

In the nuclear arena, the problem of legitimate authority has taken on a new dimension and may now be said to be more vitally concerned with the conduct of war than with the decision to participate at all. This is because the only slim hope mankind has for achieving some reasonable balance between the aims and consequences of a nuclear war are to keep it limited. But keeping it limited requires controlling it which, in turn, requires effective command, control, communications and intelligence (C³I) systems on both sides of the conflict. This is incompatible with a "decapitation" targeting policy which aims to remove a hostile nation's leadership at an early stage in hopes of curtailing its ability and willingness to continue the fight. Such an approach is not only of dubious validity in light of modern nuclear weapons control procedures but also gambles away any possibility of controlling escalation within a nuclear conflict. Of course, a nondecapitation policy assumes rational leadership and a basic consensus in the opposing nation to engage in a nuclear war.

Just Intentions. This element of *jus ad bellum* in Western thought was first articulated at length by St. Thomas Aquinas, who based it upon natural law.⁵ It also may be said to derive from the Judaeo-Christian "love thy neighbor" ethic. This obligation does not cease in wartime. We are not permitted to forget that our enemy is also our neighbor, even though most neighborly obligations are suspended for the duration of hostilities. Revenge is not a morally acceptable basis for conducting war. Although it is permissible to intervene to prevent your neighbor's (or the state's citizens') cheek(s) from being struck, the war must be prosecuted with reluctance, restraint, and a willingness to accept peace when the security objectives which justified the war in the first place have been achieved. Although placed under the "cause of war" portion of the tradition, "just intentions" has even greater significance of the individual soldier in the conduct of war and philosophically underlies the rules of war which protect noncombatants and require acceptance of surrender and humane treatment of prisoners of war.⁶

Aquinas also developed the theory of "double effect." This theory was originally formulated to reconcile an evil (killing) with a good (resisting aggression). So long as the killing itself was not desired, but was merely permitted as an unavoidable consequence of achieving the lawful objective, it was permitted. Later, "double effect" was extended to permit military actions which, while justified in themselves by necessity and the other principles of just war, caused collateral harm to civilians and their property. It is basically now a rationale for violating the principle of noncombatant immunity.⁷ The principle has many safeguards, including that the evil effects not be intended, that all reasonable efforts be made to achieve the desired military goal without the undesired noncombatant effects, and that the good achieved outweigh the evil which incidentally occurred.⁸

⁵Donald L. Davidson, *Nuclear Weapons and the American Churches: Ethical Positions on Modern Warfare*, pp. 5-7.

⁶See *ibid.*, pp. 26-28; cf. *The Challenge of Peace*, Art. 313, p. 94.

⁷*Ibid.*, pp. 6-7.

⁸Walzer, pp. 151-159.

Public Declaration. The purpose of this requirement is to state clearly the *casus belli* and the terms under which peace might be restored. It also serves to inform a state's citizenry of the cause which requires resort to arms and the ensuing risk to life and limb of those who will participate in the conflict.⁹

Proportionality. In terms the *jus ad bellum*, or justification for going to war, proportionality means having a reasonable relationship between the goals and objectives to be achieved and the means (war) being utilized to achieve them.¹⁰

Last Resort. The principle recognizes the destructive consequences of war and insists that it be avoided if at all possible, consistent with the legitimate interests of the state. It means that negotiations, compromise, economic sanctions, appeals to higher authority (United Nations, for example), and the like must be pursued to redress grievances, if possible, before resort to war is justified.¹¹

Reasonable Hope of Success. The state must not squander the lives and property of its citizens in a hopeless effort.

Jus In Bello

Nuclear weapons have had at least one positive effect in terms of just war tradition. Their existence causes nations who are exposed to their use to be much more cautious about initiating hostilities against any nation which might employ them. In other words, they raise the threshold for war. This has resulted in a period of almost-unprecedented peace since the end of World War II. This is not to say that there have been no wars. There have obviously been many wars. But the great powers have not been direct participants against each other and the level of death and destruction has been minuscule compared to that which occurred in the last two wars when the world's major powers battled one another.

Nuclear weapons have created major complications for any reasonable prosecution of war, however. Two principles, discrimination, or non-combatant immunity, and proportionality are both casualties when megatonnage is exploded anywhere in the vicinity of a large number of civilians. Thus, the huge swirl of debate which has surrounded the issue of acceptable warfighting since 1945 has focused upon these two *jus in bello* principles.

Discrimination (Noncombatant Immunity). Davidson writes:

Virtually every moral commentary on war since World War II, whether focused on the air battle or ground combat, has discussed the problem of noncombatant immunity. The issue is not whether noncombatants should be immune to attack; there has been general agreement on this point since classical

⁹Davidson, p. 28; US Department of the Army, *Field Manual 27-10*, Paragraphs 20-27, present the formal treaty rules for the commencement of hostilities, pp. 15-16.

¹⁰Davidson, pp. 29-31.

¹¹*Ibid.*, p. 29.

times. Rather, the problem is deciding “who” is a noncombatant; that is, the problem of discrimination. The difficulty of differentiating between combatants and noncombatants has escalated with each stage in the development of modern warfare: the advent of conscript armies and large standing armies in Napoleon’s era, new weaponry developed in the industrial revolution, the mobilization of whole societies in major wars, the large scale employment of guerrilla or insurgency war and terrorism, and the invention of weapons of mass destruction.¹²

Davidson goes on to explain that noncombatants have traditionally been divided into two groups by either function or class. The *class* of noncombatants refers to persons who have been defined as not acceptable as military targets, including medical personnel and clergy, whether in uniform or not, infants and small children (normally, all children), the infirm, aged, wounded or sick, and those otherwise helpless to protect themselves. Those who are noncombatants by *function* include farmers, merchants, and others not directly involved in the war effort.

Among civilians, those who make war decisions or produce war materials are generally considered as direct contributors to the war effort and, thus, are combatants. Those who perform services or produce goods necessary for living are noncombatants, even though their services or goods may be used by military personnel. This line of reasoning, for example, allows bombardment of munitions factories, but not canneries.¹³

Proportionality (Amount and Type of Force Used). As in the *jus ad bellum* tradition, moral proportionality in the means by which war is waged requires that the unjust consequences of actions not exceed the legitimate objectives. Compliance with this principle requires an affirmative answer to the question: “If I take this military action, will more good than harm result from it?” The problem, of course, is often in defining what is meant by “good” and what is meant by “harm.” Are human lives to be regarded as equally valuable, for instance? How many villagers may be killed in an air strike to eliminate a sniper? A machine gun emplacement? Is the policy to be evaluated by a single engagement or from the perspective of the whole war?

Just War Tradition In Modern Total War

The principles of noncombatant immunity, as historically defined, and proportionality, measured by political goals versus the cost in lives and destruction, no longer seem at all compatible with any conceivable struggle involving the world’s great powers in a life-and-death (ideologically and politically-speaking) conflict.

¹²*Ibid.*, p. 32.

¹³*Ibid.*

In early times, noncombatants had almost nothing to do with combat. Killing them was not only murder without military justification but unwise as well since they were the source of the state's peacetime wealth. Wars were fought by monarchs almost as personal struggles, using small armies of professionals and mercenaries. This state of affairs remained pretty steady until the Napoleonic wars in the 18th Century. With the French and industrial revolutions, however, the entire citizenry of a nation became involved in these struggles.¹⁴ Soldiers were drawn from a conscript base consisting of all able-bodied young men. War materiel was produced on a national basis. The war was propagandized and supported throughout the body politic. During World War I, the areas away from the fighting sectors were known as the "home front."¹⁵ The distinction between combatant and noncombatant began to blur, especially in the face of arguments that the sources of support (psychological and material) for the enemy were legitimate targets to force him to terminate hostilities.

By the time World War II arrived, no one doubted that total war included attacks upon the economic and industrial capacity of the enemy. "Rosie the Riveter" was an acknowledged part of the war effort and was proud of it. Attacks by aerial bombardment upon munitions factories, transportation facilities, and industrial plants in Nazi Germany were generally accepted as legitimate military activities under the moral principle of double effect. Even the use of nighttime area bombing by British Bomber Command against German cities produced no popular outcry against the obvious violation of noncombatant immunity.¹⁶ Both sides perceived the struggle to be between the opposing states, not merely those in uniform.¹⁷ The distinction between combatant and noncombatant was substantially dissolved, erased by the harsh realities of total war in the twentieth century. The experience of World War II illustrates the difficulty of implementing a moral strategy based upon a distinction between those persons holding the guns and those persons back through the chain of support all the way to the miners excavating the iron ore and other minerals which will be fashioned into the bullets fired by those guns.

This does not mean just war principles should be abandoned. Clearly, those principles should be preserved to the maximum extent possible. But the essential point remains that all of the brilliant articulations of highly-desirable moral principles in warfare are of no practical value unless they can be applied in the world of flesh and blood. If notions of noncomba-

¹⁴Johnson, *Can Modern War Be Just?*, pp. 129–130.

¹⁵*Ibid.*, p. 129.

¹⁶See B.H. Liddell Hart, *History of the Second World War*, pp. 594–597. Hart openly characterizes this policy as "terrorization," pp. 596–597. Walzer, however, says it was a justified overriding of those restraints on the grounds of "supreme emergency," based upon reasonable perceptions of the British government at the time. Pp. 259–261.

¹⁷Martin van Creveld, *Military Lessons of the Yom Kippur War: Historical Perspectives*, p. 49: "It is one of the cliches of our time that, under modern conditions, warmaking capability and the other constituents of society—its demographic, economic and political power—are inescapably linked together as never before; hence, that it is the totality of a state's forces and not its military instrument alone that wins or loses wars."

tant immunity and proportionality are to be accepted as requiring a non-strategic or nonnuclear response to an overt nuclear attack by an aggressor nation, then proponents for this moral position must also bear the burden of resolving the paradox of allowing evil to triumph rather than permitting the only effective means of counterattack. Until a satisfactory solution to this most fundamental of just war issues is offered, their condemnation of the inevitable slaughter inherent in nuclear war places them ultimately in the camp of nuclear pacifism. If the logic of defense-excessive destruction is destruction is unassailable, we may all mourn the terrible fate that has placed such fearsome technical prowess in such morally infirm vessels as mankind, but there is no realistic choice except to play out the hand as best we can and strive in the meantime for a more effective means of control.

As we have seen, the two just war principles put most in jeopardy by the existence of nuclear weapons are discrimination (noncombatant immunity) and proportionality. Morally legitimate targets in modern total war include a nation's industrial sinews and military installations and facilities. But if only these targets are attacked in a strategic nuclear assault, the death and destruction from fire, blast forces, radioactivity and, possibly, "nuclear winter" effects would cause staggering losses for the entire nation and, probably, "bystander" nations as well.¹⁸ Although millions of noncombatants would also lose their lives as a result of these attacks, the principle of double effect would appear to excuse this as an unavoidable consequence of legitimate targeting.¹⁹ If so, then the distinction between combatant and non-combatant becomes almost meaningless in such a strategic nuclear barrage. But double effect does not apply if the collateral damage is disproportionate to the permitted objective.

Would the nuclear attack described above be disproportionate? To answer this one has to first answer, disproportionate to what? If one looks only at the physical consequences of the attack, then it seems clearly disproportionate. But if survival of the state is at stake, and no other means of effective (that will avoid defeat) warfare are available, then it seems the principle of proportionality would not be violated. In any case, nuclear weapons do not necessarily dictate proportionality. In World War II, the fire bombing of Tokyo (9–10 March 1945) caused between 80,000 and 120,000 deaths, with the latter figure more likely closer to the actual toll.²⁰ The bombing of Hamburg (24 July to 3 August 1943), also with incendiaries, caused 50,000 deaths, 50,000 injuries and left 800,000 homeless.²¹ The firestorms caused by the Dresden bombings (13–15 February 1945) left approx-

¹⁸Philip J. Romero, *Nuclear Winter: Implications for U.S. and Soviet Nuclear Strategy*, pp. 1, 3, 8.

¹⁹Davidson (p. 7) lists four conditions which are required before unjustifiable collateral effects may be permitted as a result of an otherwise lawful military action: (1) the effect must be unavoidable; (2) the actor's intention must be right—he does not intend to cause the collateral damage; (3) the unintended effect may not be a means to the intended effect; and (4) the unintended effect is not disproportionate to the intended effect.

²⁰ Brigadier Peter Young, ed., *World Almanac Book of World War II*, p. 330.

²¹*Ibid.*, p. 220.

imately 70,000 dead in a city with almost no military value.²² By contrast, the nuclear explosion over Nagasaki (8 August 1945) caused around 40,000 deaths.²³ The world's first hostile nuclear explosion at Hiroshima on 6 August 1945 resulted in 60% of the city destroyed and about 80,000 dead.²⁴

Nonetheless, even if conventional munitions can cause as many casualties and as much damage as nuclear weapons, they do have two comparative virtues: it takes longer to apply them and, therefore, there is less chance of encountering the atmospheric effects predicted by "nuclear winter" theorists; and they do not leave behind a lingering curse of radioactivity. Therefore, is it better not to use nuclear weapons? Yes. Are their effects always disproportionate? Not if they are required to avoid loss of the war and if the user of them has satisfied all of the other just war principles, including just cause (not available to an aggressor nation).²⁵

Since the destruction and death in a modern total war between major military powers is certain to be disproportionate to any political cause less than survival of the state, whether nuclear weapons are used or not, the only solution to the problem is to avoid total war between these powers.

The Logic of Armageddon

The present solution to avoid war is called deterrence. Although nuclear deterrence has taken a beating from many moralists, no one has yet come up with a better solution. In actuality, the theory of deterrence is as old as armed conflict. It means nothing more than doing those things, whether they be constructing fortifications, raising armies, taking hostages, or building nuclear bombs, which will discourage attack by an enemy force. What moralists dislike about nuclear deterrence is its implicit threat to actually use the weapons.²⁶ This is their ultimate paradox, however, because only nuclear weapons can offset the threat of other nuclear weapons (in the present state of technology). There is no other defense available. It is difficult to see how this is "immoral" in any easily understood sense of the term, considering that the alternative is to leave one's nation defenseless.

The real problem with deterrence is not in having nuclear weapons to back up the threat but in having the will to use them in appropriate circumstances. It should be clear that "appropriate circumstances" are only the direst of national emergencies, but they must include retaliation for a first-

²²*Ibid.*, p. 324.

²³*Ibid.*, pp. 352-353.

²⁴*Ibid.*, p. 352.

²⁵Compare Walzer's "supreme emergency" theory, which he posits as a basic survival interest of the state which overrides normal application of just war principles. Walzer, pp. 252-268. For an excellent critique of Walzer's theory, see David Hollenbach, S.J., "Ethics in Distress: Can There Be Just Wars in the Nuclear Age?," *The Nuclear Dilemma & The Just War Tradition*, pp. 15-17.

²⁶"But the unavoidable truth is that all these policies rest ultimately on immoral threats. Unless we give up nuclear deterrence, we cannot give up such threats, and it is best if we straightforwardly acknowledge what it is we are doing." Walzer, p. 282.

strike nuclear attack against the United States or its allies. Without at least the perception of willingness to use one's deterrent threat, there can be no deterrent effect from those forces. This is merely stating the obvious. To resolve the dilemma of maintaining a deterrent effect, which is good because it preserves the peace, while at the same time avoiding the immorality of intending to use nuclear weapons in an immoral way (note that almost any strategic use of nuclear weapons is going to produce harm disproportionate to any reasonable sense of conducting war as a "continuation of politics"²⁷), some moralists have suggested that we either bluff or simply not declare our actual intent.

There are three problems with this approach. First, bluffing involves lying in one form or another. Second, the people who will actually fire these weapons are scattered all over the globe and they are carefully selected to ensure that they will be willing to push their respective buttons when the time comes. Further, contingency plans must be made to respond to various war scenarios. If, in fact, the United States intended under no circumstances to launch a strategic nuclear attack, it would not be long before the secret would be out and the deterrent effect eliminated. Third, an unresolved intent does not resolve the moral dilemma for the decisionmakers—the President of the United States and those military officers who will be involved in launching a nuclear response. These officials are entitled to feel comfortable in their own minds with the awesome responsibility which the nuclear balance of terror imposes upon them. On the other hand, a secret intent not to fire raises the opposite problem. The President is charged by the Constitution of the United States to defend the country. He cannot do this by idle threats. Similarly, American military officers take an oath to uphold the defense of their nation. Consider, then, the following "logic tree:"

Defending the nation is a moral obligation of the highest order for soldiers;

At present, nuclear deterrence is required for national defense;

Deterrence requires credibility to be effective;

There can be no lasting credibility without the will to implement a threat;

Therefore, it is moral to respond to nuclear aggression with a nuclear attack which is as limited as circumstances permit to defend the United States.

Despite this argument, the consequences of their actual use would be so severe as to give any moral person great pause. What is the choice facing our President Cunningham? He can do nothing and accept the victory of the Soviet Union with all of the dreadful consequences which might follow from that, including pogroms, suppression of individual freedoms, extermination of the great United States heritage, and world domination by an atheistic Communist Party. Or, he can push his own "button," in which case mil-

²⁷Carl von Clausewitz' famous dicta: "We see, therefore, that war is not merely an act of policy but a true political instrument, a continuation of political intercourse, carried on with other means." Clausewitz, *On War*, ed. Michael Howard and Peter Paret, p. 87.

lions of Soviet citizens will die, the threshold for nuclear winter will be considerably lowered, and he will risk a second, more massive attack by the USSR against the United States. What a choice. Is either one moral in any reasonable sense? Not in my opinion. So what should he do?

Three Possible Solutions

There appear to be only three ways out of this box we have created for ourselves. One is to find another means of defense. The Strategic Defense Initiative offers a glimmer of hope but only a glimmer. Any effective defensive shield must be cheaper to maintain and expand than it would be to construct offensive systems to overcome it. It must be comprehensive enough to counter both ballistic systems and air-breathing systems, such as cruise missiles. It must be within the nation's fiscal capability to construct and operate. And it must be reliable. SDI is a long way from meeting any of these tests.

A second way out of our nuclear Pandora's box is arms control. But arms control has thus far never resulted in major reductions from either power's strategic nuclear stockpiles. All that such agreements have accomplished is to set limits on the expansion of each side's nuclear arsenals. Even the recently ratified Intermediate-range Nuclear Forces (INF) Treaty does not reduce Soviet or American *strategic* weaponry. Maintaining the status quo will not resolve our quandary. We are way beyond that point. Unless there is a major breakthrough in verification procedures, arms control offers little hope of eliminating the nuclear threat. Further, many people have reservations about the risks of eliminating nuclear weapons, because it throws us back into reliance upon conventional arms and armies. They fear that this will also lower the threshold for war between the great powers. We have already seen what a conventional total war can wreak in casualties and damage. We got rid of Hitler, Tojo and their henchmen in World War II, but beyond that not much good was accomplished for the fifty *million* deaths.²⁸ In any event, no one wants to pay such a price again, no matter what the weapon of choice. Therefore, arms control seems an unlikely cure for our total war fears.

Yet another problem with arms control is that it does not stop the technological race. Whenever any new weapon breakthrough occurs, it may be outside the scope of existing agreements, or may induce the discoverer to renounce the restrictive agreement, either because that nation desires the strategic advantage or because it fears the other side will make the same discovery and exploit it. SDI seems to fit both categories but is perhaps entitled to a more benevolent view because it is purely a defensive system which

²⁸According to David Wood, "Conflict in the Twentieth Century," *Adelphi Papers* No. 48, p. 26, 17 million military and 34,305,000 civilian personnel were killed or died of injuries in World War II. Demonstrating that a war without disproportionate civilian casualties and without the horrors of obliteration bombing can still be an affront to just war principles, consider the eight an one-half million soldiers killed during World War I (Wood, p. 24), a conflict which accomplished nothing other than to set the stage for World War II's far worse carnage.

offers the hope of a way out of the moral dilemma created by nuclear deterrence.

A third way, the most radical but also the most promising as a long-term solution, is the establishment of some sort of world authority with enough power to enforce the renunciation-of-force doctrine in the United Nations Charter.²⁹ As the Catholic bishops noted in their pastoral letter, “... [we have entered] an era of new, global interdependencies requiring global systems of governance to manage the resulting conflicts and ensure our common security.”³⁰

Whether we like it or not, it is time to move on to a more effective, less dangerous governance than that embodied in the nation-state system which has served us since feudal times. We need not surrender all authority. That is obviously unworkable. But we need to begin to explore ways to create an international body capable of at least enforcing the peace, a sort of international “Sheriff’s Office” complete with posse. Under this concept, military forces would no longer exist to implement state policy. Rather, their function would be to preserve international peace, much in the nature of a domestic police force.³¹ To the extent that the impulse for war represents one or more valid grievances, then an international enforcement authority must also include means of hearing and resolving such disputes. The political challenges inherent in linking disparate cultures, races, ideologies, and religions in a worldwide governing body, with merely a limited charter to prevent major wars, are enormous. But we have made progress in that direction. Each of the world wars of this century have led to the creation of a world body intended to prevent future wars. The League of Nations was a dismal failure, perhaps primarily because the United States refused to participate. The United Nations is a significant improvement, but is impotent in the face of a Security Council veto. The potential tragedy facing us is that we may have to undergo one more worldwide trauma, one which will dwarf all those which have gone before, to make us realize that we cannot have it both ways: full independence and a world organization which can prevent war without an effective enforcement mechanism.

President Cunningham’s Decision

“All right, Ben,” the President said. “God help us, and especially me when I face Him if I am wrong, but I don’t think the Russians will launch their second attack if we respond against their forces only. In any

²⁹Article 2(4), UN Charter, provides: “All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.”

Note, also, Article 51: “Nothing in the present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security.”

³⁰*The Challenge of Peace*, p. 75.

³¹See *ibid.*, Art. 310, p. 94: “The purpose of defense policy is to defend the peace; military professionals should understand their vocation this way.”

event, I swore to uphold the Constitution, which lays responsibility for defending this country squarely on my shoulders. If we don't strike back, we just surrendered. I doubt the American people would forgive me for that. Hand me the 'football.' I am going to initiate Attack Option Amber—1,000 missiles targeted only on Russian soil and only at their strategic nuclear weapons systems. No industrial centers and no major cities, especially not Moscow, will be directly targeted. I want to make maximum use of our ICBMs and reserve our SLBMs, Europe-based Pershings, and as much of our bomber force as survives for any counterresponse that may yet be necessary. Get a message out to Lenintsov on the Hot Line five minutes before we launch, explaining what we are doing and warning the S.O.B. that if he launches his second wave he can kiss his country goodbye. And, Ben?" "Yes, sir?" replied LTC Thomas, caught in midstride. "I won't be needing that helicopter. The Vice President should be airborne soon in his command center and he can handle any subsequent actions if I have ... guessed wrong. If Lenintsov launches a second wave, it's only right that I should pay the price I will have charged to the entire nation."

Book Reviews

The Ways of Peace

Gray Cox

Paulist Press, New York, 1986, Softcover, \$11.95, 211 pages.

Gray Cox holds a Ph.D. from Vanderbilt University. He is presently a teacher of philosophy at Middle Tennessee State University.

The subtitle of Dr. Cox's book, "A Philosophy of Peace as Action," aptly summarizes its basic premise: that peace is more than the absence of war. The author suggests that we can easily recognize and define war, but the same is not true of peace. Perhaps, he postulates, this is because "with war the notion of the activity is primary . . .," while "we don't have a concept of peace as something done." (p. 9)

Cox also declares that peace is larger than another common definition, which states that peace is a state of harmony and tranquility. Such a definition does not take into account how the subjects of suffering and injustice are to be addressed. Perhaps an attitude of harmony and tranquility which ignores the problems of life is both naive and evil.

The author builds a case for peace as an activity and a lifestyle which addresses the real situations and injustices of life in a constructive rather than combative fashion. Peace, he might say, is something we do, and something we build.

This is a book of philosophy and is meant to be read carefully and thoughtfully. Those looking for quick answers might do better to look elsewhere. But for the thoughtful reader the book both stimulates and challenges.

Cox includes a reading list and information on some organizations interested in the study and practice of peace. This book is a valuable resource for those who wish to consider more deeply the concept of peace as action, an action which works toward agreements between people and leads to a sense of purpose within.

Steven T. Sill,
Chaplain, Maj, USAF

Peacemaking: The Journey from Fear to Love

Ronice E. Branding

CBP Press, St. Louis, Missouri, 1987. (paperback)

(The authoress is a lay woman in the United Church of Christ. She received the Reinhold Niebuhr Servanthood Award from Eden Theological Seminary in 1987 for her work in relating faith to social issues.)

The thesis of Ms. Branding's book is that our age has become pathologically dominated by fear. Fear is the opposite of love. Fear, insecurity, and defensiveness breed conflict and stand in the way of justice and peace. Her purpose is to strengthen and support real peacemakers.

Christian peacemaking is birthed in the knowledge and acceptance of God's gift of grace. It is a journey that goes inward where hearts are disarmed of guilt and fear; it goes outward where relationships are reconciled and bonded, and to places where human systems and institutions are confronted with God's will for justice and peace. (page 12)

Branding weaves together these three dimensions of peacemaking masterfully: the inward journey, relationships, and social institutions. Her plan is logical. The inward journey, or peace with one's self, has to be authentic before peace in relationships can be realized. Peace in relationships is essential to changing institutional barriers motivated by fear.

This book is a good resource for congregations and study groups that want to pursue peacemaking and find out ways they can become a part of the Christian calling to become peacemakers. It is solidly founded in biblical teachings. One example illustrates the quality of her work:

Worship is at the beginning and very heart of Christian peacemaking.... We worship in community with others, both those present and those throughout the world, celebrating our oneness and acknowledging our common need for God's grace and reconciliation. (page 99)

I highly recommend this book for its balance, clarity, and practical application.

**Chaplain (LTC) William L. Hufham
U.S. Army**

Realism and Hope in a Nuclear Age

Kermit D. Johnson

John Knox Press, Atlanta, Georgia, 1988. \$8.95 (paperback).

The author was Deputy Chief of Army Chaplains from 1978-79 and Chief of Chaplains 1979-1982. He is a graduate of the United States Military Academy and Princeton Theological Seminary. A company commander in the Korean War, Captain Johnson left the service to attend seminary and returned to the Army to serve as a chaplain in the Vietnam War. He is a minister in the Presbyterian Church currently residing in Reston, Virginia.)

In this book Chaplain Johnson explains why he retired as Chief of Chaplains a year prior to the end of his four year term. The primary issues for him were the national policy on nuclear deterrence and the movement of the current administration toward belligerence.

Nuclear warheads are of such scale that they cannot be classified as military weapons. Genocidal and suicidal weapons simply do not possess military utility; in fact they “ruin” war because they cannot be used morally to achieve a valid political objective. (p. 15)

He maintains that nuclear deterrence is a belief system that is both perfectionist and cynical. It is based on the rationality of potential enemies and an enemy’s belief in our own irrationality, i.e. that we would not use the weapons. This realism convinces him that certain moral judgments should be made: “The first and most important is that nuclear deterrence is immoral.... In practical terms, this means that nuclear weapons must not be used or possessed” (p. 69).

The author’s identified audience is “those who feel they have been cynicized by the bombardment of Orwellian war-peace messages, who see no exit and little or no hope.” It springs from the tension he experienced between the “warrior” world and the “peacemaker” world, as he describes them. He holds deep appreciation for both worlds and the people who worked in them. But the current threat to human existence caused by the United States nuclear policy left him in an “unconscionable position.”

However, the nuclear policy of the United States is not new. Nuclear weapons were present throughout Johnson’s time in uniform. The policy has not changed through the years except in name from massive retaliation to mutually assured destruction. What is new? Certainly not the weapons and the collateral damage they bring. Certainly not the death of innocents in war. The only thing new is that it is fashionable to be anti-nuclear. Nuclear deterrence is a policy of genocide and suicide, he states. Nuclear waste, nuclear fallout, nuclear accidents can destroy God’s creation. The Roman Catholic Bishops’ pastoral letter, the pronouncement by the Methodist Church, and the Presbyterian study on peacemaking are all signs of the churches’ growing involvement. Chaplain Johnson’s work joins that involvement.

Like many of the studies on nuclear policy, Chaplain Johnson's work has major shortfalls. He speaks of realism, but nowhere does Johnson address the history of Soviet activity in the world since World War II. He never mentions the invasion of Afghanistan, the stifling of Poland, the invasion of Hungary, the crisis in Czechoslovakia, the Berlin crises, and the exporting of ICBMs to Cuba. It is as if the Soviet Union has a record of innocence, while the United States has been the aggressor and developer of nuclear weapons. He offers unilateral disarmament as a possibility which would seize the moral high ground. That has not worked in the past, but he maintains it is still an option worth pursuing.

Johnson sees the United States caught between the dilemma of pursuing Munich or Sarajevo, appeasement or automatic entry into war. The first can be avoided by maintaining a strong conventional force, the second by mitigating the nuclear deterrence policy. Nuclear development and testing resources could be diverted into conventional forces sufficient to avoid appeasement.

Analyzing this dilemma, the reviewer must ask if there are analogous situations. Are we close to a situation that prompted World Wars I and II? What is similar? What is different? What is unclear? Are we bound up in treaties and alliances that prompt automatic mobilization for war (Sarajevo), or are we capitulating to a megalomaniacal tyrant with concessions of territory and people? Johnson has not done a thorough task of comparing either with the current situation.

In a chapter called "Alternatives" Johnson presents a number of options for consideration. They are based on "common security" and mutual trust. He calls for a holistic approach to peace, some "internal restructuring" and attitudinal changes. Admitting that he is a rank amateur in this area, he nevertheless ventures boldly into its problems. He calls on seminary professors to abandon their silence and speak out on moral issues. His conclusion is that all we have is hope, hope in the ultimate goodness of God, that God will be God, and we will be his prophetic voice.

Much of Chaplain Johnson's book will provoke thought. His dual service in the church and to the Nation give him a perspective unavailable to many. However, the book is disappointing in many ways. It appears not to have been carefully researched or documented. Twenty-five of his quoted sources are quoted from secondary works. The reviewer is also struck by Chaplain Johnson's "fondness" for "quotation marks." He appears to use them to heighten the meaning of his "words." "War," "peace," "just wars," "unjust wars," "threats," "enemy," "the enemy," "warriors," "victims," "the threat," "moral" (sometimes *moral*), "God's plan," "God's will," "realistic," "total war," "winning," "visceral anti-Sovietism," "the so-called 'Vietnam syndrome'" (later simply the "Vietnam syndrome"), "'soft' ideas on morality," *vis a vis* "'hard' real world," "softness," "soul," "the system," "security," "great," "hot," "spiritual," "in," "out," but these are only the tip of the iceberg."

Chaplain (LTC) William L. Hufham
U.S. Army

The Death of Ethics in America

Cal Thomas

Word Books Waco, 1988., Hardcover, 180 pages.

Cal Thomas is a nationally syndicated newspaper columnist.

The Death of Ethics in America is written from the perspective of a journalist who has covered and commented extensively on the moral collapse of the American nation. Thomas aims a loaded pen at personal and institutional failures and blasts away at the forces that assault the character of our democracy.

Using recent events to illustrate the state of moral decline, the author points out that the national standard has lost its transcendent reference point. Our Judeo-Christian moral heritage has been replaced by voices from below calling for us to follow the messages of our glands. We are left with value free education, moral relativism, and an absence of virtue in the public arena. "This is the price we have paid over the last fifty years for greedily buying into the philosophies of materialism, realitivism, and secular humanism. That price was our birthright—our value system."

Thomas moves beyond broad indictment to personal challenge. Only by individual decision and commitment to higher values will there be any real shifts in the directions of the institutions of our nation.

The book is well documented and quotes extensively from both current and historical sources. Although disturbing in its analysis, *The Death of Ethics in America* provides a genuine challenge for our society to rediscover the strength of internal moral resolve.

Chaplain (MAJ) Harvey R. Brown, Jr.
USA

The Mask of Command

John Keegan

Viking Press, 1987., Hardcover, 368 pages, \$18.95.

John Keegan has served as a member of the faculty at the Royal Military Academy, Sandhurst and as Defence Correspondent of *The Daily Telegraph*. His other works include *The Face of Battle* and *Six Armies in Normandy*.

John Keegan is a well known and highly respected contemporary military historian. In this book, he studies the unique demands of command from ancient times to the present. Case studies of famous commanders; Alexander the Great, Wellington, Grant and Hitler, form the core of this work. Keegan is particularly interested in how the expectations of each commander's society and the changing nature of conflict demand different approaches to command.

Alexander represents the “heroic” leader, constantly required to expose himself directly to the dangers of combat and prove himself to his followers. Keegan sees Wellington as “anti-hero”, uniquely attuned to his army as a microcosm of the society which he served with self sacrifice and humility. Grant typifies “unheroic” leadership, and response to the unique demands of leading a populist army in a down to earth way. Hitler represents “false heroic”, a man unequal to the demands of supreme command, playing the role of General and destroying the society which he led.

These case studies make fascinating reading. Watching these historical commanders at work through Keegan’s skilled eyes offers the reader a unique opportunity to reflect on what command is, and what it demands of its practitioners.

In his concluding chapter, Keegan turns to what modern society, technology and conflict require of the commander. He contrasts the fixed velocity “at which human beings receive, assimilate and discuss information” with the constantly accelerating pace of crisis; “velocity of events, velocity of response and velocity of decision-making.” Particularly intriguing and thought provoking are his views on what is required of the Nuclear Commander.

There is much here to help the Chaplain. One of the unique challenges of ministry in the military is that of caring for the Commander. This book enables us to better understand the historical development of the Commander’s role, and to clearly see its present day challenges and stresses. To effectively minister to the Commander engaged in the complexities of the Air-Land Battle or Maritime Strategy, we must do our homework. *The Mask of Command* can be a crucial part of our reflection on, and preparation for ministry to those called to lead our soldiers, sailors, airmen and marines.

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The Catholic Peace Tradition

Ronald G. Musto

Orbis Books, 1986, MaryKnoll, NY 10545, Paper, 365 pages, \$21.95.

In a compelling and convincing manner, Dr. Ronald Musto has assembled a comprehensive historical examination of the Catholic tradition of peacemaking. With careful and consistent documentation, he presents a superb sweep of the Church’s teachings and practices from the early days of the first community of Christians up to the present. His purpose is “to show that there is a continuing, unbroken, and self-sustaining stream within Catholicism from the martyrs and pacifists of the early Church to John XXIII and the peacemakers of our time.”

Musto’s “uncovering of the Catholic peace tradition” speaks masterfully to many who suspect that the efforts of present-day peace advocates is

something novel, uncomfortable or rather odd for a church that has prided itself in being able to “privatize its beliefs, practices and opinions.” Here in an unabashedly proud and historically factual manner lies a rich and moving story of the “men and women, clerical and lay, of all social levels, who never let the message of peace be stilled.” Musto’s message is clear and piercing—know the tradition of your Church, understand it, make it your own, then make the world a better place for all peoples because of your love for the Gospel and your particular heritage as Catholics.

In twelve brief but well-documented chapters, the author examines the work and witness of scores of determined Christians on behalf of peace from New Testament times to the dawn of the twentieth century. He emphasizes that “a peaceful apocalyptic” can be traced among ordinary, often obscure believers. Contradictions that appear in history between what religious and political leaders said and did in the name of peace seem to find an uneven yet deep balance when contrasted against what common folk of an uncommon faith did in working for peace.

The last third of Dr. Musto’s work is devoted to twentieth century efforts at peacemaking. Papal writings, well-known to students of the Catholic peace tradition, such as those of Leo XIII, Benedict XV, Pius XI, Pius XII, John XXIII, Paul VI, and John Paul II, are examined and placed in historical perspective. In addition, European, Asian, African, and American movements for peace are reviewed, highlighting the roles of prophetic men and women who worked to make peace a reality. The author concludes that active peacemaking moves beyond the alliances with “the powers-that-be or the powers-that-will-be” and becomes an option for faith in the message of the Gospel and the Catholic tradition. Focusing attention on the struggles of common people, Musto states that it is the disadvantaged, the downtrodden, the oppressed of society who keep the issue of peace before the general public. Musto tells their story in a way that helps the reader to understand the peacemaking tradition among Catholics as a movement consistent with the very essence of the Gospel.

Ch, Maj, Thomas P. Sandi
USAF Chaplain Resource Board

Beside Still Waters

Gien Karssen

NavPress, Colorado Springs, 1985, Hardcover, Published at \$10.95, reduced by publisher to \$3.29, 142 pages.

Gien Karssen, whose home is in the Netherlands, has had a ministry to women throughout Europe for many years.

This volume centers in on the peace of heart and mind which the Christian believer can find in his or her relationship with God. In it, Karssen writes that “Restlessness and discord are the distinguishing marks of our time,”

but reminds the reader that "Resting in the promise of God's peace can be a reality."

The book contains 52 weekly meditations, each meditation one to two pages in length. The meditations are based on Scripture passages moving from Genesis to Revelation. The Table of Contents lists the topics of the meditations, such as "The Shepherd of Rest," "Stillness After the Storm," and "Peace Without Answers." An index provides the Scripture references for each meditation.

The volume's attractive jacket, high-quality paper and printing, and appropriate illustrations add to its appeal. The book would be a welcome addition to any Christian's library and would make a fine gift, especially to one experiencing suffering, stress, or grief.

As of April, 1988, the publisher reported having approximately 3000 copies of the book remaining, which will be sold at the reduced price listed above.

Steven T. Sill,
Chaplain, Maj, USAF

Starting Out Right: Nurturing Young Children as Peacemakers

Kathleen McGinnis & Barbara Oehlberg

A Joint Publication: The Institute for Peace and Justice, Meyer Stone Books, 1988, Paper 144 pages, \$9.95.

At a time when there is more exposure to violence in every segment of society than ever before, many people are asking what the individual can do to help our world become more peaceful. I think this little book presents the most viable answer of our day.

Nations talk about possible disarmament. There are demonstrations against war merchandising. While this is going on Kathleen McGinnis and Barbara Oehlberg have presented in their work the idea of beginning now to nurture young children as peacemakers.

The authors begin their work by giving prospective to new parents concerning how they can begin the nurturing of a peacemaker in early infancy. As you read their ideas it becomes apparent that the foundation blocks of nurturing self-esteem, developing trust, validating feelings, developing social relationships and building independence and self-discipline just suggest good parenting. If parents can use the exercises that are suggested for use with their children, they will produce healthy results.

The authors deal with four different areas of life that impact on all of us in our interpersonal relationships. These areas are: 1) racial attitudes, 2) sex-role stereotyping, 3) older people and people with disabilities and 4) violence and peace: here and around the world. Each chapter has laid out strategies for parents and children which help the children to grow in healthy

ways to become peacemaking adults in their homes, neighborhoods and communities.

For the authors of this book, all the suggestions they make on any specific issue have a basis in their experience of faith and in their understanding of a young child's joyful relationship with God. The sense of the spirit woven through the entirety of this work makes it a real joy to read and I know you will want it as a resource to share with the parents and families you minister to about this important issue.

Chaplain, Major Kenneth E. Briggs Jr.
USAF Chaplain Resource Board

The Joyful Christ: The Healing Power of Humor

Cal Samra

Harper and Row, 1986 paper, 212 pp. \$7.95

Cal Samra is an award-winning freelance magazine writer and former newspaper reporter and columnist. He belongs to the Order of St. Luke, an interdenominational healing ministry, and to the Holy Fools, an ecumenical fellowship of Christian clowns.

Out of the pit of depression and despair, a broken marriage, deteriorating health, literally at the end of his rope, Cal Samra experienced the healing power of humor and regained the ability to laugh. In this book he shares what he and others have learned about humor and healing.

Recognizing that Jesus came to bring his followers joy, Samra decries Christians who are unable to tolerate the image of a joyful, laughing, Jesus.

'There are those who feel uncomfortable with humor, and feel that it is somehow irreverent. But we need not see humor and true religion as antagonistic. Humor reminds us of our fragility . . . helps us learn humility . . . threatening only to the proud, the self-righteous, and the pharisaical . . . inclined . . . to crucify people who express joy and wit.' (page 10)

The author demonstrates the place of humor in the Christian tradition with a series of fast-paced, anecdotal chapters. The one drawback of this work is the lack of source documentation. For those who wish to pursue some of Samra's leads this dampens the joyful spirit of the work. The latter part of the book has a section on images, ancient and modern, as well as a section on practical ways to cultivate joy.

Throughout the work we are reminded that the last laugh will be on the devil when Jesus comes back. Since the gospel is good (joyful) news, why wait? Enjoy!

CH (CPT) Thomas E. Troxell,
Ariz. ARNG







